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REAL JOY AND PEACE

Ten Cents a Copy One Dollar a Year

The New York Magazine of Mysteries

VOL 2

NEW YORK, MARCH 1902

NO. 5



O Loving All-Father! we Thy children of this glorious land of progress approach Thee with joy, thanks and gratitude. How good and wise Thou art! Thou hast made us a great Christian Nation! Thy mighty power, through us, has changed a wild, desolate continent into a beautiful land of promise, progress, prosperity and high civilization. It is a blessed privilege to serve Thee here! It is Thee alone, Blessed God, who gives us strength, hope, courage and wisdom to do and achieve! Amen.

SAYINGS OF THE BLISSFUL PROPHET

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The New York Magazine of Mysteries

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IF YOU ENJOY THIS MAGAZINE, WITH ITS VIBRATIONS, ITS HELPFUL WORDS OF HOPE AND OPTIMISM, WOULD YOU NOT BE DOING SOME FRIEND A GREAT FAVOR TO SEE THAT HIS ATTENTION IS DIRECTED TO IT? A JOY SHARED DOUBLES THE PLEASURE.

A Palpable Truth

A good man said to me: "When I pray I somehow find God and Jesus slip out of my mind, and I am talking to my mother whom I believe to be in heaven." Why not? This is the genuinely human feeling out of which grew the Catholic dogma of the "Intercession of the Saints." It is pertinent to remark also that every dogma of the Church, no matter how grotesque and wildly improbable it is, has beneath it somewhere a palpable truth, and it is the part of wisdom to inquire for that truth. If a human need has been fed upon a myth, let us not forget or ignore that need when we explode the myth, but rather attempt to satisfy it with something rational, natural and attractive.

So of the atonement and a mediatorial sacrifice. As long as there is sin, man will need an atonement, and there will be a demand for sacrifice. This is not a theological problem, but a human nature problem. We may reject the orthodox theory of the atonement, but the demand of the sinful and sorrowful soul still and will remain.

"As long as the heart hath sorrow,
As long as the heart hath woes."

The strength of Christianity is that it offers a Sin-Bearer, and that an imperfect world has need of one. The strength of my life, or of yours, if we save men, is because we become sin-bearers, enter into the lives of the needy with our love, and purity, and hope, and so make a sacrifice for them, an atonement that will uplift and save.—*Progressive Thinker.*

Reality

My life or what it seemed to be
Has changed—has changed so much to me;
For now it claims a higher kin
Than ever I had hoped to win.

And nights have come and days have gone
In which my soul was not alone;
It winged itself to higher plane,
And joined the eternal God-led train.

And then I knew that I was one
With Earth, and Moon, and Stars, and Sun.
I knew—I knew that I was free;
That He was I, and I was He.

Evolving Thought

By Evelyn Arthur Lee

In the first place, it is true that we draw people or send them from us by the mental attitude that we hold toward them. Here our environment is responsive of our mental attitudes, and the result is most prompt and most apparent. But what is true of people is true of things, because in the more apparent influences that move matter it is always moved by people, and the mental attitudes we hold influences the action of people relative to the things that we want or do not want. There is, however, a more subtle influence of mental attitude than this, which clearly demonstrates, though in hidden words, the results sought by a persistent and trustful mental affirmation. Perhaps slowly, but surely there will be worked out to a complete manifestation the demand as made in faith. As soon as a thought is projected into the social thought atmosphere it commences to work, and its demand is taken up and carried to execution by other mental agencies in that thought atmosphere which are, in the divine order of things, its natural aids to carry out the desired result. The condition where a demand thus made fails of fulfillment is where the thought is so impotent that it cannot carry into the social thought atmosphere the potency that compels obedience.

The Word of power is the Word of faith, and the Word spoken in perfect faith by virtue of that faith incarnates such measure of Reality into it that it becomes Omnipotent to the end for which it was spoken. It is not the power of the word that brings back the material result sought, but it is the Word of power. The power of the word may be a very limited power indeed, but the Word of power is the divinity of man speaking through his human organism. The true secret, then, of material success in this world is to speak the Word of power, but here again the uninitiate miscalculates and finds his prayers not answered, because he prays amiss.

It is the Word of power that commands fate, but the Word of power cannot be spoken arbitrarily. There is another influence, another law, than that of the individual will, which determines the Word of power. Words without power may be shallowly spoken, but the Word of power having for its real content a faith born of the influx of the Divine Life into the human, falls into harmony with and under the law of Divine munificence, and the Word of power comes to be only that word that stands in the right relation in Truth; that word which is in right relation with God's divine economy of natural order and human rights. To be able to speak the Word of power one must find his own centre and his own position in the universal relation, and then let the God of perfected love speak out of his heart. In Truth all things are made secure. Seek ye first this perfect at-onement, this kingdom of heaven within, and all things shall be added unto you.

To sum up, then, thoughts on high planes are the world's inheritance. God has adjusted them so that they shall meet and blend the antitheses of souls. They are too sacred for unsanctified thought. They are beyond its reach. But they are continually calling to the souls of men, "Come up higher, come where we dwell." We do not need to traverse sea and land that our lips may convey our message of love. If man can send his thought to the farthest star, he can send it to the bosom of his friend. That friend, vibrating on the same plane, receptive to thought wave, hears the message and returns an answer. And so, in God's atmosphere, there is a system of wireless telegraphy known only to souls on the heights. The world is just now struggling with the problem of constructing instruments which shall register these wave movements in the soul realm. But these instruments are invisible to the natural eye. They are the reflecting surfaces of the soul, on which God has first written His own divine purpose. Thoughts take material form in the printed page. Books become the world's inheritance. But books have their years. The copyright expires. The mould in which they were cast corrodes, and the rust of the ages effaces their title-pages. God has put a divine copyright on the creations of truth, the creations of souls who comprehend truth, and legions of angels shall spread their white wings about that truth forever. The copyright is imperishable. The thought has spiritual form, and spirit is indestructible. The painter puts upon the walls of some giant cathedral, in fresco, a world theme. The sculptor, from the cold marble, brings forth the ideal conception of his own soul; but the fresco perishes. Michael Angelo's fresco of "The Last Judgment," which covers the entire altar wall (64 feet wide and 32 feet in height), of the Capella Sistina, of the Vatican, where alone the Pope officiates in public ceremony, has become so de-

faced by time it is difficult to trace its beauty with the natural eye. The Venus de Milo, the supreme creation of the Greek sculptor, stands in the Louvre at Paris, the central magnet of the art world, having lost both its arms, and every reproduction of the sculptor is an armless reproduction. Thus the material form of thought dies with the age, and is buried in the same sepulchre. But the thought creation of Michael Angelo and of the Greek sculptor is an immortal creation. Thought, then, is an immortality. This truth is tersely expressed by the Associate Editor in the following lines:

"Though 'Heaven and earth shall pass away,'
Thought keeps its own—its starlit way.
In Judean skies, seen from afar,
Stole soft the light of Bethlehem's star.
A Babe within a Manger lay—
'Twas Thought was born that golden day.
The wise men knelt to catch its tone—
The startled world knew not its own."
—*Weltner's Magazine*

The Divine Essence

By Col. Richard Realf

"I think it must have been fifteen years ago when I read these verses," writes Mrs. Helen Wilman (referring to the following poem), "and I yet remember their effect upon me perfectly. It seemed as if my hitherto darkened life was flooded with light; light that never left me from that hour to this. . . . It was a sudden rending in twain of the fleshly veil that showed me the undeveloped possibilities of mind. Slowly from that hour I began to see myself as an individualized part of the Infinite whole. I began to realize that I was coeval with the Eternities. I permeated all; all permeated me."

FAIR are the flowers and the children, but
their subtle suggestion is fairer;
Rare is the rose-burst of dawn, but the secret
that clasps it is rarer;
Sweet the exultance of song, but the strain
that precedes it is sweeter;
And never was poem yet writ but the mean-
ing outmastered the metre.

Never a daisy that grows but a mystery
guideth the growing;
Never a river that flows but a majesty sceptres
the flowing;
Never a Shakespeare that soared but a
stronger than he did unfold him;
Nor ever a prophet foretells but a mightier
seer hath foretold him.

Back of the canvas that throbs the painter
is hinted and hidden;
Into the statue that breathes the soul of the
sculptor is bidden;
Under the joy that is felt lie the infinite
issues of feeling;
Crowning the glory revealed is the glory that
crowns the revealing.

Great are the symbols of being, but that
which is symbolized is greater;
Vast the create and beheld, but vaster the
inward creator,
Back of the sound broods the silence, back
of the gift stands the giving;
Back of the hand that receives thrill the
sensitive nerves of receiving.

Space is nothing to spirit, the deed is out-
done by the doing;
The heart of the wooer is warm, but warmer
the heart of the wooing;
And up from the pits where these shiver, and
up from the heights where those shine,
Twin voices and shadows swim starward,
and the essence of life divine.

Force

FORCE is the power which quickly lifts you out of discouragement. Force is the power which, after a night of dejection and perhaps tears, takes you out in the morning, renews your hope and your confidence in yourself, gives you new plans, new ideas, and makes you see new opportunities. Force is that quality or element which makes you stop brooding over mistakes or disappointments, and starts you again on the main track toward success. Force always turns your face toward ultimate success, and away from failure. You will find this element in every successful business man. It is a spiritual power whether used by the good man or a bad one; whether used by a good Samaritan in dressing wounds, or the Pharisee in making long prayers; whether used by a company of male or female gossips in tearing somebody's character to pieces and sending them through the air a current of injurious thought or force, or by a company of friends whose talk has only for its aim the benefit of others. You can have more and more of this quality by desiring it, or demanding it when alone. But you can get far more of it by so desiring it in the company of such people as have a certain faith in the truth of the Law, that the more minds that come together to call for force the more will each one receive through such co-operation of demand.—*Mulford.*

THE NEW YORK Magazine of Mysteries

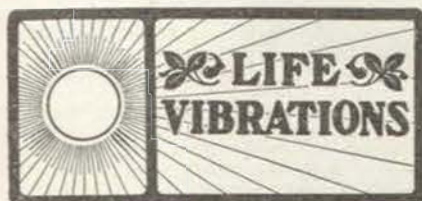
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Vol. II

NEW YORK, MARCH, 1902

No. 5

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The Day-springs of the Inner Life



MARCH!

The month, in this zone,
when the God of Life awakes
after its long winter slumber.
O, Mighty God! How wonder-
ful Thou art in all the
seasons.

In the snow crystal and the diamond, we
see Thy Mighty power of crystallization—
of tremendous attraction.

In the blessed March winds we see Thy
great wisdom—omniscience.

All Nature is fanned by Thy breezes!

New Life is everywhere!

Man takes on New Hope, New Life, New
Courage! It is March!

March is the beginning of NEW CREA-
TION.

The birds will soon sing their anthems
of joy to the God of All!

Life Vibrations are everywhere!

It is March!

It is the time for the soul to rouse itself
and awake with the New Life Vibrations
of the first month of Spring.

It will soon be seed time!

The blessed March winds are drying the
land and preparing it for the seeds.

O Loving Father of All! let Thy Holy
Breath sweep through my being and sweep
out of my heart everything but Love,
Mighty Love!

The March Vibrations are grand and
wonderful!

They rouse the souls of the trees. The
sap of all vegetable life begins to flow and
soon all Nature will be beautiful.

THE GREAT SPIRIT IS AT WORK IN
MARCH!

O Loving Father of All! May the Holy
Spirit, the very sap of all life, flow through
my soul, my heart and my head, as never
before.

GLORIOUS LIFE, I LOVE THEE BECAUSE I
AM THERE!

The mighty winds of March speak to the
souls of God-loving men in amazing lan-
guage; they are both a mighty speech and
a glad song!

How grand and powerful are the New
Life Vibrations of March!

God be praised!

F. H.

The Secret of Power



DIVINE Love in the Heart.

Prayer!

Giving up free will for God's
will.

Prayer!

Asking God for forgiveness of
sins—sins of omission and sins

of commission.

Prayer!

MEEKNESS!

GENTLENESS!

KINDNESS!

Prayer!

SILENCE!

PATIENCE!

ENDURANCE!

Prayer!

Living the Christ-life!

Reverence and respect for all Holy

Things—all religions, all Churches.

PRAYER!

Labor!

Work!

Service!

PRAYER!

Controlling ambitions, passions, desires
and appetites through a fervent and Holy
Love for the Loving Father of All.

PRAYER!

F. H.



ONE of the deepest needs of our
time is a pure, sweet self-re-
liance; a reliance on the ade-
quacy of the inner, spiritual
life.

The depths of this emo-
tional life are truly connected
with electric conductors that lead to and
from the great soul of the All.

Earthly influences all tend to call atten-
tion away from the soul—to weaken, to
dissipate the spiritual substance of the per-
son. Fashion conspires against it; society
plies its seductive fascinations to bewilder
it; business holds out its bribe; politics
spread their snare. But a more dangerous
foe than all is that theology which conjures
in the soul's own name.

In very truth, to be unselfish, unsordid,
generous and helpful is to drink at the day-
spring of life.

The whole being rejoices in this water.
Heart, conscience, will, reason, are glad-
dened alike. Temptation does not shock;
suffering does not waste; sorrow does not
wilt; poverty does not emaciate the soul
that drinks at this fountain. The individual
temperament may lend a flavor to the gush-
ing tide, but it does not pollute nor spoil it.
Truth, goodness, kindness are its qualities
forever.

The words spoken two thousand years
ago are as true to-day as they were then.
They have the eternal truth in them.

"Blessed are they that live in accordance
with God's laws; they are sure to be
blessed hereafter. Blessed are they that
seek God through his wondrous formations;
there they will be blessed by finding Him
there. Blessed are those that mourn for
humanity's wrongs; their mourning shall
cease in the world beyond. Blessed are they
that hunger for righteousness; they shall
be fed from eternal life. Blessed are they
that work good for humanity, for their re-
ward is rest in the bosom of their God.
Blessed are they that labor among the in-
habitants of earth, that they may live in
holy adoration to God, and to bless human-
ity, and to prepare the way, that coming
ages may understand that the angels are
ever watching over them, seeking to guide
and direct into all truth." He then added:

Gifts of Healing

ST. PAUL, in his classification of "gifts,"
puts gifts of healing and of miracles below
the word of wisdom and of knowledge, the
vision of faith, the inspiration of hope and
the motive power of love. "Desire earn-
estly the greater gifts," he cries; "but a
still more excellent way show I unto you"
—the way of faith, hope and love. We are
apt to reverse Paul's order to put gifts of
miracles first; of wisdom and knowledge
second; of faith and hope third; and pa-
tient, gentle, courageous, self-sacrificing
love last of all.

There is no real difference between the
Natural and the Supernatural. There is
only a distinction between the ordinary and
extraordinary.

I do not say we shall repeat the mira-
cles of the New Testament. Nevertheless,
I cannot forget Christ's declaration:
"Greater works than these shall he do"
(who believes in Me). "because I go to
my Father." When we have faith in the
power of the spiritual, when we really be-
lieve that the spiritual is master and the
material is the servant, when we study the
laws of the spiritual realm, when our sci-
ence really does become Christian, that is,
spiritual, and our Christianity scientific,

"Holy life beyond calls and we would go
home. If humanity would receive truth as
it is, then we would go free. Free from
death; free from sorrow; free from the
dark devices of hell's begotten, in priestly
robes. Then the holy balm of a Father's
love would heal the broken hearts. Then
humanity would be blessed and blessed for-
ever, and God would be glorified through
the brightest and holiest of His creations."

These are the profound words of a true
teacher. They drain life's bitter marshes
into living wells. They would save the land
and make strong dwellers in it. When
shallow cisterns are dry and the artificial
reservoirs are exhausted; when the ecclesi-
astical machinery creaks and sectarian zeal
becomes a ghastly caricature of earnestness;
when theological tradition becomes too at-
tenuated to transmit power, they that live
at home in the spirit will be eating heavenly
bread and drinking living waters.

The Light will find them. This fountain
is inexhaustible. Its heights or depths are
never sounded. This well is deep as the
soul's needs and the soul's experiences. Go
to it in sorrow, in loneliness, in temptation,
in guilt. Never fear its giving out.

It will be assurance to the doubting, con-
viction to the questioning, solace to the
grieving, life to the languishing, coolness
and refreshment to the passionate. There
are none so humble, so low, so ignorant, so
vacant of mind and heart to all outward
seeming that by honestly applying to this
well in heart—the well-spring of the Inner
Life—he may not draw from thence all he
needs; all that books or Bibles can give;
all that church or bishop gives.

All the great, good men and women, all
the holy souls, who watch you from the
heights of eternity, feed these springs with
the currents of their life. God breathes His
life into these inner depths of being. Yea!
The Divine Spirit from the eternal sources
gives them living power.—J. P. Cooke, in
Soul and Mind.

[The God-loving soul, in seeking "the day-
springs of the inner life," will find that the Blessed
Bible and the church and bishop and priest and
minister and Holy Mystic will help him along the
Path. There are many means to the Glorious
Realization of God; reverence them all.—EDITOR.]

that is, rational, who can tell what will
be the resultant power of mind over body?
I will not prophesy. But I decline to ac-
cept the conclusions of men who imagine
that nothing has been, or can be, beyond
what they have known or experienced.

The miracles of the New Testament were
not for exhibition, but benefaction. Peter
and John did not heal the lame man to
show what they could do. A Gospel miracle
is a work of love. It may exhibit power,
but it is never wrought for the purpose of
exhibiting power. Herein it differs from
most of the so-called ecclesiastical mira-
cles.—Rev. Dr. Lyman Abbott.

Then send your noblest thoughts abroad.
Nor idly wait some higher call.
Give to humanity and God
Your best, nor deem the gift too small.

—Longfellow.

Yes, walk by faith and not by sight,
Fast clinging to my hand,
Content to feel my love and might,
Not yet to understand.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

IN response to a request from the Editor of THE MAGAZINE OF MYSTERIES to our Universal Order of Ancient Mystic Adepts (in and out of the body) as to how to attain membership in our order and the benefits of our teachings, we would say that any aspiring soul who has an earnest, intense desire to get into our vibrations, where there are spiritual unfoldment, health, wealth, eternal joy, peace and happiness, should address a letter to BROTHER NO. 1 OF THE BROTHERHOOD OF ANCIENT MYSTIC ADEPTS, care of THE NEW YORK MAGAZINE OF MYSTERIES, 22 North William Street, New York City.

[The Universal Brotherhood of Ancient Mystic Adepts—THE HOLY SEVEN—which mystically works for universal good and the uplifting of mankind in all parts of this planet and the universe, recognize in this Magazine a medium for great and far-reaching good, and have for the first time been willing to appear in a public print of this character. The Magazine feels honored and blessed by this recognition, and our readers who listen to these Great Souls will be helped to reach the Great God—Light, Wisdom and Eternal Bliss.—Editor.]

A happy greeting from the Mystics of the Order of Universal Brotherhood in foreign lands and America, to the great family of God's children everywhere!

The Infinite and the Divine

THE use of terms and appellations having no defined signification, causes much of the misunderstanding between sects and philosophers. When an idea or principle can be exactly expressed or represented, and there is no doubt as to the signification, then all men have a starting-point from which to reason, and will not easily lose themselves in disputations. But those ideas and principles which can be thus clearly defined will be found to relate to the sphere of manifestation; for as soon as we step from such sphere, then men will interpret as variously as they have various individual perceptions, because each one finds his standard and measure within himself, and recognizes and defines by that.

Hence moral and spiritual truths find no common reception except among those who recognize them through the same perceptions. Their theories will not meet, if there is not the same basis for their conclusions.

When men talk of God and reason upon his power, his attributes, the possibility of the soul's attainment unto Him, etc., their agreement must depend upon the idea of God; both being agreed in that, there will be little occasion for controversy. But let us suppose one understands by the term God, the infinite and all-embracing, the other the divine or height. One will speak of the life of all life, of the omnipresent, of the source, the fountain; the other, of coming into the presence of the Lord, of being afar from Him, of aspiring unto Him. Let us define both of these ideas as far as possible.

Both represent God; but God as expressed to man's aspirations must be the divine, the Most High. Therefore, when we aspire, we place God at the height; we worship our embodiment of all purity, holiness, love and wisdom. This God, though we aspire unto, we cannot reach. We are not this purity, holiness, love and wisdom; we would become it; that is our souls through their divinity and life in God, having the consciousness of that divinity, yet know that the divine is not the

all-controlling. There must be the attainment of oneness or harmony before the soul will rest satisfied in its desire. Hence between this God or the divine, and the low or sensuous, there must be the medium or way. This is revealed alone in the soul, because as God is the soul's conception, man must aspire to reach that conception, or become that conscious divinity. Then, whatever is unto him the medium or way, must be so by the soul's sympathetic relations with it.

Thus, if to-day I dwell in Gehenna, I may to-morrow be in Paradise through the meditation of the higher condition that could bring me nearer to my attainment. But to place this mediation outside the soul except as to its sympathy is the error theology. If I am to become what I now am not, it is within myself that the power lies, and hence the Mediator; but the expression of it is found outside myself, and it is by sympathetic relations with it that I may be helped to the attainment. Hence external mediation becomes the expression of the internal.

Jesus represented himself as the way, the light, yet repeatedly declared that the disciples were to attain within themselves the height of harmony with him and the Father. No mere external mediation could serve, save as expressive of the internal. As soon as we fall into this error of trusting a power outside of ourselves to work out our salvation, we become at once helpless and unable to attain our desire. Yet we must not separate ourselves from the links of being that connect us with all life both above and beneath.

This union of all in God the Infinite makes us all CHILDREN OF THE FATHER, and under the eye of the Omnipresent. There alone can we rest ourselves in trust and faith; nothing short of that infinity can satisfy us. Though we know that life, purity, holiness, dwell with the Angels, yet we look not to them as the all-sufficient. Though Jesus, as the perfected brother, showed us what life might express, yet we seek his sympathy, not his power, since his Father must be our Father. Though good and wise men seem to have attained a height far above our own, yet we aspire not unto them, but to the height we conceive to be their aspiration also.

What then, is this sense of oneness with the Infinite and yet absence from God? The soul instinctively cries: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into Heaven thou

art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." And yet, in the same moment, exclaims: "Oh, that I knew where I might find Him, that I might come into his holy presence."

It is this conscious divinity that makes God, whether expressed in the pebble, the flower, the thought or the desire, life of the soul's life, strength of its strength, beauty of its beauty, and yet there is the consciousness of the inharmony of the faculties and instincts, and of their life yet unrevealed in the divine. The soul knows itself, not its highest conception; it would attain unto it; it cries aloud for its Lord and its God. It can find Him alone through its perfection and harmony, and thus when it seeks to lift itself by that which is just above, it comes into sympathy with a sphere and with individuals that are nearer this height.

Each step it takes in subjecting the low and selfish, each breath of aspiration that lifts the thought above the trivial and unworthy, is expressed in the sphere of mediation or atonement. The sympathetic relation is found, but beyond this round the Angels yet are seen to descend.

With upturned eye, with earnest effort, the yet-to-be attained is sought, and there is the strong attractive power—the love, the sympathy, the oneness to draw the soul still upward—the mediator, the angel, the Christ, to give the hand, to help, to quicken the desire, to pray for, to reach forward while stooping downward, to represent the love, the tenderness, the pity, the mercy of the Father, and yet to be but the link to the divine.

This Jesus repeatedly expressed through his quick perception of the power of sympathy and attraction. "I will draw all men unto me," and "yet not I, but the Father that dwelleth in me." "I and my Father are one." Who believes, who trusts this, and yet doubts the office of Jesus, not as the God or Father, but as the embodiment of love, and of the Christ, making his life on earth the means of his sympathy and his life in heaven of his Power?

He is not thus the external Saviour, and when trusted as such it is only by representation. The Saviour of the soul is its own divine essence, the life, the light that lighteth every man; but as that life, that light is from the infinite and all comprehending life and light, no man can separate himself from it or deny himself the salvation that it brings, salvation through the union of all in God the infinite, through the certain progress of all from the lowest to the highest, through the love and sympathy of each with all and the power of the high over the low, of heaven over hell, of Christ over Belial, of the divine over the human, of God over evil and the oneness of all that is pure, true, holy, just and good. We need not plead for God's protection, for it is ever with us; we cannot depart from it. We need not seek the Divine Love, for, behold, it enfold us as a garment. It shines upon us. We inhale it every breath we take; it is our life, abiding in us forever. All we need is but to claim this Divine essence, this Boundless Beneficence and Glory.

Yours in Holy Fellowship,
Mystic No. 1.

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(HELD DAILY AT 9 P.M.)

Glory to God in the Highest, Peace on Earth,
Good Will to Men

NOON THOUGHT

(HELD DAILY AT 12 M.)

We Have the Mind of Christ

*FIRST MESSAGE: We Co-operate with
the Unity Society in Thought*

We are a Brotherhood of the races of the Earth. Our methods of reaching humanity are unique and philosophical.

We are a Brotherhood of power bearing the insignia of truth in all our methods. We, or part of us, have ministered to earth for many ages, patiently enduring all failures, and enthusiastically rejoicing in all victories over ignorance, superstition and error.

Through the ages there has been a constant growth of mind forces equalized by the spirit of toleration, and quiet working out of reformation along spiritual and educational lines.

Our work has been for the emancipation of men from ignorance and fear—the worst and most destructible element we have to deal with in the lower world, which is full of it; even some parts of the spirit world are strongly tinged with it.

We are working to bring the world into harmony through the silent spoken word that finds its way into human souls, calming them, and they are evolving rapidly under our vibratory thought currents, and vitalizing them in a wonderful way.

The Master came centuries ago, giving to the world glorious truths that still live in the souls of thousands of human beings, and He said: "I have many things to say unto you, but ye cannot hear them now." He gave the world all it could bear at that time, and the world is now coming into a realization of His teaching. He always had a willing mind to do for others, suffering, if need be, that the Father's work might be done through Him, knowing that it would take a long time before humanity would be ready to take up the work where He left it in the mortal. But the spirit of it has ever been moving to the centre of human lives, until to-day the voice is saying: "Come up higher." His teaching was pure and simple, and yet forceful, scientific, but easy to understand. It was universal; it was a teaching that all could live up to, if they would; it was occult science, but having eyes, ye might see, and ears, ye might hear and understand.

Our Brotherhood is in constant co-operation with the Christ sphere. Universal truth, unity being the power behind the throne, keeps us in oneness with the all-good, and what we need most now, in order to project our forces and give to the world a momentum in the right direction, is to realize the Fatherhood of God and the Brotherhood of Man, through Love and co-operation with those who are ready for the inmost, vivifying life of goodness and truth. We work systematically and practically, and, therefore, shall rely upon such workers in your sphere.

Are you ready to join us, dear friends, in bringing this old world into peace, and assist in this glorious work of redeeming the world from error and fear?

We come in touch with you through harmonic vibrations, and when once you understand our methods we give you our word that you will begin to realize power on all lines, mental, spiritual and material, in a wonderful way.

Do you love Humanity? If so, we want your co-operation. We desire that groups be formed of three, five or seven, to meet at places desired once a week, but to meet on the same evening for the purpose of getting still and harmonious (a little music would be good before) silence, and then lovingly treat the whole world to peace. Let each group select a place to send the force to. Africa, China, Manila, and, in fact, the whole world, need these vibrations of loving thought force; then to meet once a month to confer with each other and lay plans for a still greater work. We want willing and developed souls, for it must be a free-will offering. This is not asking much from you—only an hour once a week with consecrated action and desire to come into conscious touch with the silent Brotherhood and the whole world. It will not interfere with other work, and will strengthen you on all lines.

It must be a work of love and a weeding out of selfishness, pride and ambition. The spirit ever works strong, silent and loving. Remember, "As ye sow so shall ye reap." May ye sow well.

Every member is expected to hold the thought seven minutes at least in order to make the unity connection. After which, "Ask what ye will in My name and it shall be done unto you."

If you will co-operate with us you can be enrolled as a member by a simple request. If you are interested write, sending a stamped addressed envelope to Mystic No. 1, care of The Magazine of Mysteries.

A SPECIAL OPPORTUNITY TO SUBSCRIBERS ONLY

A special opportunity is now opened to those who desire membership in the Universal Brotherhood of Mystic Adepts. If you are not a subscriber become one at once and take advantage of this special chance. All who have been rejected can still have that holy determination to progress and develop their psychic gifts. This offer is for a limited time.

For further particulars, address, with stamped envelope, Mystic No. 1, care of The Magazine of Mysteries.

Spiritual Poise

STAND in the Spiritual Poise, at one with God, that your powers may be loosed; that your consciousness may be opened to divine wisdom; and that the best fruits of the earth may be borne for you upon this tree of Life, which by your new point of view you have planted in the vineyard of the Most High, sending the life currents of infinite goodness up through its trunk and out into its numerous and most finite branches—the very details of life. What is done for you in thus redeeming you from the bondage of the sense of materiality, and placing it under your command, is not an end, but is only a part of your future attainment, which through every succeeding experience will continue to manifest itself toward infinite accomplishment. The infinity of man lies in that he is open on the one side to all the possibilities of God, and these divine powers and these divine attributes continue to express through him through infinite ages, bearing their proper fruit at their proper season and lifting the individual—the instrument of this Omnipotent power—above the limitation of possibility as set by the senses. So do not feel that the good will come to you now only, but that during every hour it will continue to come in increased measure with a fuller shedding forth of its illimitable beauty and its fragrance of living Truth.—Agnes Chester See.

We are the Sons of God, and if Sons then heirs, joint heirs with Christ in whom all things are fulfilled, for God is the foundation of all things, and no other foundation can any man lay except that which is laid.

Belief

The attitude of mind we call belief is thought activity.

Belief is the effort of the mind to comprehend truth.

Man never discovered truth by searching for error.

Man's power is as omnipresent as his belief.

Man can comprehend the unseen Source of Being, by his attributes of omnipotence, omnipresence and omniscience. Man is trying to discover the door to this power. Belief opens the door. Omnipotent intelligence springs into action and ratifies that effort.

This Way

I would not but have passed this way,
Where soul to soul is known.
I would not but have passed this way—
I'm never more alone.

I would not but have passed this way,
For one delicious thrill,
Which knows no night, which knows no day,
Holds all my Being still.

I would not but have passed this way,
Where symphonies divine
Unite as one—two vibrant chords—
And passed from thine to mine.

O blest are they who pass this way
And catch the low refrain,
The sweet surprise, when all else dies—
Would I might pass again!

A Suggestion

It seems to be a law of growth that the further along one is in the scale of development, the more quickly do results follow causes, whereas with those who are of a lower grade of development, the results of their thoughts and actions follow so far behind that we sometimes lose all sight of their relation to each other. It is thus made to appear that those who do "evil" are successful, because they do not come to a visible judgment anywhere in our experience. Swedenborg, who affirms that for twenty seven years he was in continual communication with the realms beyond our present vision, says that with the higher spirits their physical appearance, their raiment, even their dwellings, change in exact correspondence with their states of mind, and this instantly, without the slow, laborious process that seems to be necessary in this grosser world before the ideal can be pictured forth.

It does not seem unreasonable, therefore, to suppose that man's dominion over matter in all its transitory forms will increase in exact ratio to his development, and that this seemingly solid universe will become more and more plastic to his all-subduing will; this power, by a law of highest wisdom, keeping pace with his desire to use it for wise purposes, so that the world will not suffer by the development of the individual will, as many timid people suppose.—F. J. I.

The Disease of Apprehensiveness

By Edward A. Pennock, in the Higher Law



A LARGE part of mankind is in bondage to that state of mind which is apprehensive of some sort of trouble or misfortune in the future. It is found among all sorts and conditions of men. It permeates every station, occupation and profession.

In general, we are prone to treasure the memories of our past failures and sorrows, which serve as a background on which are developed the distorted pictures of future unhappiness. We do this not only consciously, but unconsciously. Every experience in life leaves an impression in the memory structure. To this subconscious condition we keep adding by our chronic pessimism. We look for the evil and neglect the good. Thus is established a powerful subconscious force that is ever active in shaping the course of our lives.

If we ask the cause of this widespread disease, we shall find its origin in a wrong conception of God. The root of it all is in the old idea that God is a jealous, vengeful personality, sitting in judgment over His children, and liable at any time to send visitations of His wrath upon them, or ready to condemn them to eternal punishment. Coupled with this is the belief that there is a power of evil ever striving to gain possession of men, and permitted by God to bring confusion and misery upon them. These two powerful opinions, coming to us from the infancy and ignorance of the race, are totally destructive of peace, harmony and health, and actively productive of the opposite conditions.

Dread of disease and of "bad luck" is still common. We stand in awe of death because we dread the change and the uncertainty of the hereafter. Even the elements have been endowed with power of evil: one person dreads the winter, another the summer, another the night air or the east wind. If there is not a positive dread, there is negative unbelief, and the disease of apprehensiveness is born of both. We fail to connect cause and effect; we do not discriminate between reality and unreality; we live in the things of time and sense. The great "over-sense" of faith is left out of our lives; we are apprehensive of what fate or fortune may bring. We limit our God and ourselves.

The specific forms in which this disease manifests itself are so numerous and so varied by the modifications of individual experience that we will not attempt to trace them all; but it will be helpful to mention some of the more common. The destructive forces of apprehensiveness frequently begin their work in the unborn child. Sometimes the mother's apprehensions, when caused by a specific experience, are marked upon the child in some frightful deformity, either of body or character. Again, if the maternal dread is more general, the manifestation may be less marked upon the child at birth, but the germ-cells have been poisoned, and the effect will be none the less sure, resulting in stunted and distorted unfoldment of the child life. Modern psychology and child study have revealed the tremendous and terrible inheritance of fear and dread that parents hand down to their children.

Many parents follow their children through childhood and youth with anxiety and apprehensiveness that are surely reflected upon the formative mind, and bear fruit after their kind. As we advance in life, instinctively or from experience, we form new apprehensions. We are afraid of poverty, afraid of accident, afraid of public opinion.

This apprehensiveness takes all the sunshine out of life, throws a wet blanket over all our activities, sours our whole nature, paralyzes us. Just as surely does it react on

the physical part of our being by depressing the nerve centres and infusing morbid activity into the cells. The result is a torpid liver, a weak heart, a sour stomach, nervous prostration and paralysis. These things follow just as surely as two and two make four. Cause and effect, mind and embodiment, are inseparable. There can be no doubt that the only danger from epidemic diseases lies in the dread of them, either conscious or unconscious. The germ theory of disease is being displaced by a more rational view, which regards the germs, not as causes, but as friendly subsequent activities that come in to bring a new form of life to a condition that requires them. It is the morbid and fearful thought that is fatal, not the germs.

Apprehensiveness is causative in crime as well as in physical disease. Many a man is led to steal because he dreads want or loss of social position. In political economy is not apprehensiveness a factor also? Confidence is the life of business. When it is weakened, credits are withdrawn, money is withheld from circulation, industrial activity ceases: we have "hard times." What is more destructive to confidence than apprehensiveness? Poverty and crime are diseases, and apprehensiveness is a cause.

We have now considered cause and effect. What shall be the remedy? We know that no remedy can be effectual that does not deal with causes. The cause must be eradicated at once and forever. Many may question the possibility of human nature being free from anxiety and apprehensiveness. Can man believe in an immanent God, an ever-present Help, an All-in-all, and apply this belief to everyday life? This is one-half the problem. Swedenborg says: "Solicitude about futurity, confirmed by act, makes dull and retards the influx of spiritual life; for they who are solicitous attribute to themselves what is of the Divine Providence, and they who do this oppose the influx of life, and oppose the life of good and truth." Herein is suggested the other half—a belief in one's self as a manifestation of that life, which, with the first, will make the complete circle. First, then, a full realization of omnipresent spiritual reality, an unchanging goodness, of which the universe is an expression; second, an adjustment of all thought and all activity to this great proposition and to its corollary—that man, made in the image of this supreme Spirit, is spiritual, and receives constantly an influx of life and good and truth that will lead him on to the fulfillment of his highest destiny: this is the mark, and we can answer unequivocally that it is universally attainable.

The removal of the cause of the disease of apprehensiveness is reduced thus to a simple change of mind on our part, to a different way of thinking, to a training of our mental activities away from ignorance and error, along the lines of cosmic truth, to include all that is good and beautiful. Our thinking faculties are our own, to use as we will. Power is born of desire. We may drop all anxiety and apprehensiveness if we will. As we train ourselves to accept that view of God and His universe which accords with highest reason and science and intuition, there will be no place for apprehensive thoughts. As these disappear, we become more and more open to the influx of all that is true and wholesome and hopeful—in a word, of all that is divine. Our fear is turned into courage, our faith is transmuted into works. If God be for us, who or what can be against us? Thus we come to know the immanent Life of the world, the ever-creative Love. We come to recognize ourselves as manifestations of this Life and Love through the ideal manifestation that was in Christ. This is life eternal, an ever-progressive, ever-widening and ever-deepening life, from now, henceforth. In it perfect love casts out fear.

THE Blessed Master, Jesus Christ, is the Way, the Truth and the Life, for did He not say: "I am the way, the truth and the life"?

THE whole universe is the expression of God.

THIS world is no blot for us, nor blank; it means intensely, and means good. To find its meaning is my meat and drink.—*Browning*.

LOOK upward and get poise. "'Tis looking downward makes one dizzy."

A GREAT deal of force is wasted in thinking of what is past as well as what is to come. We need to live in the *Now*—the present; live only in what you are doing at the time, and leave all the rest.

Health Forever

THE right to health is inherent in man. It is his soul-born legacy, and the world offers him this right. But alas! he stands trembling in the shackles of disease, fearing to reach the offered prize. The sceptre of Heaven is held toward us in kindness, but we mistake it for the sword of death. Health is force, and force is given us by a beneficent and benign Creator, says Dr. Paul Edwards, in the Mental Advocate.

We first conceive the laws of violation, and apply them till we become enshrouded in our own misty ignorance. What a farce! What a disregard for natural conditions and a life of useful labors. Throw away this stupid practice. Reach out for health, and climb to man's earthly goal—eternal health.

Were I sick to-day, I would positively arise and defy—yes, defy—the sinful intruder that had crept into my being and driven away harmony. Thrash out your minds, Friends. You are submitting; you are surrendering to all sorts of delusions and confusions. Spring at once into light! Do it this moment! Cease your voluntary imprisonment, and purge your being of pain or error. What right has error within your being? Who invited sin to come and abide within your clean domain? Who permitted right to surrender to wrong? Alas, it was yourself—your own moral force became weakened, and you fell a victim to a force far weaker than yourself.

Arouse now! Recover what you have lost—it is yet time. Throw away fear and indecision! No condition ever created can overcome you if you will be strong. Cowardice invites defeat, and till you show weakness, no condition or enemy can overcome you.

Whatever be your sin (sickness) this moment, instantly become positive toward it. Strike it with your truthful self; assert your mastery over your glorious body, and sweep a moral, defiant law (mind) through your economy, cleansing it of sin and that negative condition called sickness. Why did you allow it to come and take possession of your clean soul—your clean body? I feel like condemning weakness in pungent words. I say that sickness is surrender; sickness is weakness, and he must be shocked into knowing it as a fault.

No matter how long you have been chained—this moment send a flash of holy law against the intruder. Summon your whole mental morality, and dash it against the harbored enemy of your peace. How can pain or distress linger in your being? How can you allow such a thing? You know that a filthy sewer breeds fever and sickness. You know that stagnant pools beget deadly malaria, all because they are unclean—uncleaned. Just so with sick bodies—they are not flushed with cleansing, moral, positive thoughts. No house that is swept often gets dirty. A body that is never made to know the positive law of health is ever sick, ever weak. It must be swept of error.

Dear, weak mortals, Heaven gave us these souls free from sin (sickness)—these bodies were called from pure sources, yet the union of soul and body has reflected sickness—manifested inharmony. Sickness does not exist in either soul or material, until they unite in man.

The Code of Health

BREATHE only (and plenty of) pure air.
 Drink only pure water.
 Eat only pure food.
 Take sufficient muscular exercise.
 Preserve proper attitudes.
 Discipline the mind by proper mental exercise.
 Take proper rest, recreation and sufficient sleep.
 Restrain the passions and govern the emotions.
 Give attention to personal cleanliness.
 Be temperate in all things.
 If these rules are followed, health, peace and competence will be the result.

WHATEVER creed be taught or land be trod,
 Man's conscience is the oracle of God.

Be strong!

We are not here to play, to dream, to drift.
 We have hard work to do, and loads to lift.
 Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?
 And fold the hands and acquiesce—oh, shame!
 Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
 How hard the battle goes, the day how long.
 Faint not, fight on. To-morrow comes the song.

God's Gifts to Little Ones

A BODY to keep clean and healthy, as a dwelling for his mind and a temple for his soul.
 A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love, and kindness, and charity, and business, but not to loiter in places of mischief, or temptation, or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird and tree and human voice, but not to give heed to what the serpent says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good and the true—God's finger-print in flower and snowflake.

THE FAITHS OF THE WORLD

And the One Faith that Saves in All the World

"Now faith is the substance of things hoped for, the evidence of things not seen."

While the faiths of the world are many there is but one true faith. The true faith is, as these words declare—substance.

Substance is that which stands under and holds up all things. This substance is the ether that is the very body and medium of the infinitely varied expression of the life of the One Eternal Godhead, of whom and by whom all things are made. One of the great things we have to learn is the wonderful uniformity and simplicity of the Divine Method. We are oftentimes overwhelmed with nature's varied forms, and yet through all these forms there is a rare and wonderful simplicity and likeness. While landscapes vary they are always made up of bits of land and sky, or of land and water and sky. On the great plains we may see only land and sky, or on the wide seas only water and sky. On these plains life is never homelike until land and water are married, and on the wide seas man is always a pilgrim going to or from a home.

How vastly varied are the features of the race of man, and yet in every division the component items are the same! How many are the faiths of the world! In what multiplicity of doctrinal forms and ceremonial ways have these been divided, and yet the fundamental facts out of which come all these variations are few and simple. But for long our eyes are hidden from this likeness and uniformity. Ignorant people gaze upon a foreigner as something totally different and unlike themselves. To imagine a community of interest between them seems totally impossible, and yet their thought and feelings are very like. To religious ignorance and prejudice other religions are heathen-ignorance and superstition. God is supposed to have given one religion; and some other being about as powerful as God is supposed to have invented all the others for man's destruction. This one religion is always our own. But when the complete religion comes it will make an end of all these prejudices. It will behold the one in the all and the all in the one. It will understand and justify all the unnumbered ways by which man has adored and grown into realization of the life and substance of God.

This one religion will be both individual and associative. It will be a personal relation between the individual and a sense of oneness with all others in such fellowship and freedom of thought and life with God.

On the road to this beautiful consummation there are many degrees of progress. We must discover the essentials and let go of the non-essentials. We must find the uniformity, equality and impartiality of the ways of God in both space and time. God is the same beneath the stars of the two hemispheres. He is the same beneath the skies of China and India as beneath those of America or Europe. The same laws make sacred the Himalayas and the Ganges as Hermon and the Lebanon, the Sea of Galilee and the Jordan. The world of the former generations is the same as the present. There was no time when the gods and the angels lived and walked visibly on earth any more, or in any different way than they do at the present. We have history and revelation so mixed up together that we are continually ascribing to man what belongs to God, and to God what belongs to man. The greatest possible discovery we can make is that of the nature of revelation. It is only when we understand this that we shall find our feet or understanding planted on the rock of ages.

The only thing that standeth fast and changeth not is the substance, the one true faith that holds within its many concealed chambers all the things that we ever hoped for.

As our mind glances over the face of our world we behold millions worshipping by the faith of Brahmanism; other millions (nearly a third of our race) by the faith called Buddhism; other millions holding their duties to others and to heaven and the spirits by the teaching of Confucius or Laotze, the two great Teachers of China.

Then we look again and behold the vast hordes who bow toward Mecca, declaring that there is but one God, and Mahomet His Prophet; while nearer home, beneath a myriad forms, the great civilized peoples of the West are looking to God through Christ or Moses. Is there any law of uniformity that will bring all these together and make them

know each other as brothers who have, under different names and scenes, been born of the same great Mother of our Earth, and great Father who is in heaven? If such a discovery is possible, surely it is worth looking for. If it has been made, surely it is the lifting up of that true standard to which all people shall be gathered.

Remember that the faith that saves is substance containing all things hoped for. You hope for wealth—substance is the storehouse of wealth. There is nothing that has ever possessed or enjoyed by man that has not been laid up in the inviolable keeping of this Eternal substance. God never slumbers or sleeps; nor does He ever forget. The very things you would most wish to forget are remembered, and the things you would suppose too inconsequential to be remembered are carefully registered. The Substance takes all and holds all—every thought, every feeling, every desire, every secret purpose. If you will look into this glass, you will behold the one perfect picture of each passing moment recorded to the smallest minutiae. It takes all. To it there is nothing great and nothing small. You cannot change it. It hasteth not and delayeth not. It is the absolute, the unchanging, the one perfect thing standing sure through all the ages.

Great as this faith is, it will become at last the one thing to which we shall cling as the sum of all our desires realized. Whatever of vitality there is in Brahmanism, Buddhism, Confucianism or Christianity it is in exact proportion to the measure of their ministry to their devotees, from this One Life and Substance of the Living God.

As I have said before, you will find this solution fast bound up with your understanding of Revelation.

The great primal truth revealed in Hindu writings is of the four great divisions of the forms or peoples of Truth. These are priests, warriors, merchants and servants. I need not trouble you with the Sanscrit names. The priest is the spiritual state of Truth. The warrior is the mental and the merchant the physical, and the servant the soul. It is the soul that most serves and will be the last to be appreciated. It is on this fourfold division that the great system of Hindu caste has been built up. Only the perfect understanding of the fourfold life concerning all alike will ever save India from the social tyranny of caste. As there are four castes so are there four ages. It is only after the fourth is past that we shall again return to the Golden Age of the spirit enriched by all the toils and victories of the spirit in mind, body and soul. These ages are the great divisions of revelation in their separate states of consciousness. It is only after the strife to know and understand has ceased in the unification of spirit and body, soul and mind, that we shall come into possession of our Eternal Inheritance that was present in the purpose of God when He said: "Let us make man in our image, after our likeness." The image is the substance or consciousness of God, and the likeness the intelligence and character of God within the substance.

All the varied sects and cults that have lived their day, or are still pursuing their devious ways through the lives of India's populous plains, have been connected with some realization in their founders of the nature of this substance of God to be known in Revelation.

Buddhism is of a kindred nature. It is a return to the source of life. The historic element of Buddhism has no more reality than that of our Christian origin. Both alike had their beginning in a renewal of Revelation. The source of Buddhism is the story of Buddha, a revelation portraying the very consciousness of God becomes the consciousness of man, giving rest and deliverance in great Nirvana—the delight of boundless being. That the institutional Buddhism rests upon the historic idea does not alter the fact that institutional Christianity also rests upon the historic element. This has to be. The ages of historic and ceremonial religions are for the use and increase of the primal source of wealth. Through these great epochs of toil the heavens are being enriched, and man, in the house of labor and sorrow, is being unfolded in strength to bear and understand the greater life to come. He who finds and beholds the ark in heaven (or the meaning of

all in Revelation), will have no word of condemnation for these long periods when there has been no open vision. In these we have all borne our part, and as we have had part in the earthly, so shall we all ultimately have part in the heavenly. It is known that Taoism rests upon revelation—the ying and the yang, or the perfect life of Divine Intelligence and Consciousness. By knowing and receiving these into himself man attains to like repose and superiority over change. It is, however, generally believed that Confucianism is destitute of the life of Revelation. The truth is that Confucius was not a revealer but an exponent of what had been revealed. He called men back to these ancient things. In them was the source of wisdom, life, order and happiness. Of one of these ancient books containing little more than symbolic lines, representing the changes of the spirit in the revolving ages, he wished he could give to it the undivided study of fifty years.

Mahomedism had its beginning in the visions and rhapsodies of the young camel driver of Mecca. The glorious literature of Mahomedism is of the Sufic period, when the consciousness of God was known and sought for as the one thing worth having. The fascinating tales of the Arabian Nights came forth also from this source. Here also is the Divine Substance woven into visions of endless delight. The great Arabian people, not yet added to the world's general consciousness, always free and unconquered, save by the name of God and these delightful stories, represent the mighty force of man's natural will and freedom yet to be wholly subdued by the perfect knowledge and substance of the Living God. In this substance, or consciousness enjoyed with intelligence, are all mingled delights of heaven and earth, for faith is the substance of all things hoped for.

No other faith can save in all the worlds. "To believe in the Lord Jesus Christ and to be saved" is to believe in and understand this substance. It saves the spirit from loneliness and separation. It enables us to know spiritual things as more real and tangible than those of matter. It illumines and clothes the dry state of intelligence with the fair beauty of consciousness. It redeems and saves the body. It will finally conquer all sickness, old age and death. It touches the body with wondrous life and power. It saves the soul. It instructs in the moral nature of God. It is by these disclosures that we see God as He is and become like Him. You cannot have this faith by knowledge. You must live it also. There must be the pure passion of the heart for the Living God. You cannot have it as an idea apart from its life. It is flesh and blood, bread and wine. You cannot have it by love apart from truth and worth; nor by the seeking of truth without the burning flame of love for each in all and all in each. The vitality of every faith or religion is to be measured by the degree in which it brings the believer into intelligent conscious realization of God. This realization is the underlying purpose of all the spirit's travail in time and of all of God's giving from Eternity. To bring these together is the passion and the cross. We must suffer in Calvary (the skull or life of thought) until all our thoughts end in the victory of a perfect comprehension, holding spirit and body, soul and mind, together in one state of intelligence in consciousness and consciousness in intelligence. When we reach to this, we can have no word of impatience or condemnation for any other state of religious faith or worship.

It is only in the end of time that these things can be. It is only in a perfect balance between the great divisions that we can live on the earth and in the heavens without being false to either. When the Son of God wins to victory, the two thieves that have robbed God for man and man for God shall also meet their death. The death of Christ will be the death of toll in thought below, that thought may descend to us victoriously from the right hand of God. Behold He cometh in the clouds! The light of perfect intelligence flashes through the clouds opening out with fruitful showers of the Divine substance!

This is the only faith that saves the world with a perfect judgment, consummation and restoration of all things hoped for.

[The Rev. George Chafney, the writer of the article in this number on "The Faiths of the World and the One Faith that Saves in All the World," has been for many years subject to a state of conscious-intelligence by night in which he claims through symbolic dream and vision to receive help in the interpretation of Scripture from the Universal Mind and Cosmic Consciousness of God. In this co-operation he has written an interpretation of the Bible from Genesis to Revelation. He is now publishing portions of this work in *The Interpreter*, a monthly magazine devoted to the Final Things, in Bibles and the first two volumes of the thirty of which the work consists. Those interested should send for a sample copy of *The Interpreter* to Room 938, Fine Arts Building, Chicago, Ill.]

THE MYSTERIOUS WILL



SCOTTISH literature has furnished few tales more weird than that of Alexander Kelley, a boilermaker of this city, who alleges that by means of a "ghost will," executed five years after the death, in 1856, of his grand-uncle, Captain Alexander Archibald McKechnie, of Greenock, Renfrewshire, Scotland, kinsmen of the dead man have been deprived of property valued at \$500,000.

Half a century has elapsed since Alexander Kelley, then a mere lad, left the home of his grandmother, Margaret Kelley, in Campbelltown, Scotland, to join his father in this city, says the N. Y. Herald. In 1886 Mr. Kelley returned to Scotland and conducted an investigation, which confirmed his information that Captain McKechnie and the latter's wife had died within a few hours of each other in the summer of 1856, and that a will, bearing date of February 8, 1861, was a "ghost will," as he terms it.

Since then members of the clan of which Captain McKechnie was the head have been at work gathering material upon which to base a claim for the restoration to them of Glen House and the surrounding gardens, in Greenock, which the Scotch skipper occupied after spending the better part of his life upon the sea.

WROTE TO THE PRINCE OF WALES

Acting for heirs on both sides of the Atlantic, the New York boilermaker has exhausted his means in an attempt to clear up the mystery of Captain McKechnie's death and to ascertain what became of the estate. After appealing in vain to England's leading barristers, Mr. Kelley, in 1895, addressed himself to Albert Edward, Prince of Wales, now the ruler of the British Empire, with no better results.

In sheer desperation Mr. Kelley is now arranging his papers with a view of placing them before Andrew Carnegie, through whose influence he believes a thorough investigation may be had.

Old Captain McKechnie took to the sea about the year 1800. When he retired, in 1840, he owned outright four of the finest ships afloat, had a part interest in a dozen others, possessed securities worth a fortune, and in addition had purchased Glen House, the finest estate in Greenock.

In his declining years Captain McKechnie spent most of his time in the ship chandlery of John MacPherson, in Greenock, who had sailed with him as a cabin boy, and later became his business agent.

"Captain McKechnie and his wife," Alexander Kelley said, in relating his story, "were childless. The Captain's nearest relatives were his sisters, of whom one was Margaret Kelley, my grandmother.

WENT TO SCOTLAND TO INVESTIGATE

"In May, 1886, I decided to return to the old country. Landing in Scotland, I visited Glen House. No one about the place knew anything about the McKechnie family, and when I made inquiries as to the owner of the property the gardener ordered me out.

"I obtained a copy of the will of Captain and Mrs. McKechnie, dated February, 1861, and an inventory of the personal estate, showing its value to be something more than \$50,000, and naming as executors John MacPherson the former clerk, employed by my grand-uncle, and William McClure, a 'writer' or conveyancer, of Greenock. The inventory made no mention of the Glen House property.

"I could scarcely believe my senses when I read in the endorsements of this will, which covered twenty-seven pages of foolscap, closely written, that Captain McKechnie had died on January 2, 1862, and that his wife had followed him to the grave two days later. We had been informed verbally and by letter of the death of our relatives in 1856. When I read further that my grandmother, Margaret Kelley, of Campbelltown, the sister of Captain McKechnie, had been cut off with an annuity of \$60, I became convinced that if Captain McKechnie and his wife signed that instrument they had returned from the grave to do it.

"I visited the cemetery, where I met an old gravedigger who had known Captain McKechnie. He pointed out to me a tombstone bearing the inscription, 'Alexander McKechnie; died 1862.' He said there were two tombstones in the cemetery, one inscribed simply 'Alexander McKechnie' and the other 'Archibald McKechnie and wife, Mary Mitchell Mc-

Kechnie.' The second stone was quite imposing.

CEMETERY RECORDS WRONG

"Robert Sheridan, superintendent of the cemetery, said to me: 'Kelley, there is something wrong here. None of the names you mention is entered on the cemetery books between the years 1856 and 1862, inclusive.'

"At Greenock Infirmary, which, according to the inventory of Messrs. MacPherson and McClure, was entitled to a legacy of \$500, I was told there that not a farthing of it had been paid to the institution. Lawyer McDonald told me he was at the sale of the Glen Gardens in 1862, and that the old Captain gave him permission to sell the property.

"That evening at the hotel William McClure and John MacPherson appeared, but I refused to see them. They were on the boat I took next day to Campbelltown, and William Mitchell, a connection of Captain McKechnie's wife, was with them.

"My grandmother had died, but Margaret Kelley, her daughter, lived on the old place in Campbelltown. To her house I went. Mitchell went along with me, having introduced himself on the boat.

"As we entered, my aunt said, 'How do you do, William Mitchell?' and then, turning to me, she greeted me cordially, saying: 'Why, it's Sandy Kelley, my brother's son from America.'

"Oh, no," said Mitchell, 'it is not.'

"Oh, yes," said my aunt, 'it is,' and then Mitchell took his departure.

"My aunt told me that none of the family had received the money given to them in Captain McKechnie's alleged will of 1862, and that they knew nothing of the funeral or the disposition of the estate.

"The next day, when I re-embarked for Greenock, McClure and MacPherson were again on the steamer. We had exchanged no words up to this time, but later I had a stormy interview with them."

FOUND A DOZEN WITNESSES

Before returning to the United States Mr. Kelley circulated a pamphlet, addressed "to the gentlemen of the town of Greenock," which invited "those who remember old Captain McKechnie and his wife, Mary Mitchell, both of whom died in 1856, and were buried from the Glen House, Greenock," to sign their names. In response he received a score of replies, all of which are included in the papers in the case. The signers include a Justice of the Peace, a sailor, who had been in the employ of Captain McKechnie, and a former postmaster of Greenock. All agree that Captain McKechnie and his wife died in 1856, and that the old Captain then owned Glen House and the gardens, three sailing vessels, and other property.

Agnes McNaughton, of No. 357 West Forty-third street, New York, whose sister was employed in Captain McKechnie's house, testifies in an affidavit that she knew the Captain, and that he died in 1856.

In this "ghost" will Captain McKechnie made bequests of from \$500 to \$2,520 to nephews, nieces and sisters, and left a legacy of \$812,000 to a sister, "Barbara McGreahy, or Campbell, in the State of Illinois, in America."

"That is the whole story as far as I know it," Mr. Kelley said. "I am convinced that a great wrong has been done to the members of my family, and if no one else will aid me I intend to appeal to Mr. Carnegie. I mean to find out what became of the Glen House property and the personal estate of my relatives, and also how it came to pass that they made a will in 1862, although both died in 1856."

"Hullo"

W'EN you see a man in woe,
Walk right up and say, "Hullo!"
Say, "Hullo!" "How d'ye do!"
"How's the world a-usin' you?"
Slap the fellow on his back,
Bring yer han' down with a whack!
Waltz right up, an' don't go slow,
Grin an' shake, an' say "Hullo!"
Is he clothed in rags? Oh, sho!
Walk right up an' say "Hullo!"
Rags is but a cotton roll
Jes' for wrappin' up a soul;
An' a soul is worth a true,
Hale an' hearty "How d'ye do!"
Don't wait for the crowd to go,
Walk right up an' say "Hullo!"

Love and Action—Life's Realities

By David Starr Jordan, President Leland Stanford University

ACCORDING to Schopenhauer we move across the stage of life stung by an appetite and goaded by desire, pain unceasing, the sole respite the instant in which desire is lost in satisfaction. To do away with desire is to destroy pain, but it also destroys existence. Desire is lost where "the mouth is stopped with dust," and with death only comes relief from pain.

Thus the pessimist tells us that "the only reality in life is pain." But surely this is not the real worth. He who knows no reality save appetite has never known life at all. The realities in life are love and action, not the desire but the exercise of our appointed functions.

Action follows sensation. The more we have to do the more accurate must be our sensations, the greater hold the environment has on us. Broader activities demand better knowledge of our surroundings. Greater sensitiveness to external things means greater capacity for pain, hence greater suffering when the natural channels of effort are closed. Hence arises the hope for nothingness in which many sensitive souls have indulged.

With no surroundings at all, or with environment that never varies, there could be no sense-perception. To see nothing, to feel nothing, there could be no demand for action. With no failure of action there could be no weariness. From the varied environment of earthly life spring, through adaptation, the varied sensibilities, susceptibilities, joy and pain as well as the rest.

The greater the sensitiveness the greater the capacity for suffering. Hence the "quenching of desire," "the turning toward Nirvana," the desire to escape the hideous bustle of a world in which we are able to take no part is a natural impulse with the soul which feels, but which cannot or will not act.

"Can it be, O Christ in heaven,
That the highest suffer most,
That the strongest wander furthest
And most hopelessly are lost?"

"That the mark of rank in nature
Is capacity for pain,
And the anguish of the singer
Marks the sweetness of the strain?"

That this must be so rests in the very nature of things. The most perfect instrument is the most easily thrown out of adjustment. The most highly developed organism is the most exactly fitted to its functions, the one most deeply injured when these functions are altered or suppressed.

Man's sensations and power to act must go together. Man can know nothing that he cannot somehow weave into action. If he fails to do this in one form or another it is through limitations he has placed upon himself.

Man cannot suffer because he has "no more worlds to conquer," because his power to conquer worlds is the product of his own past life and his own past needs. To weave knowledge into the action is the antidote for ennui. To plan, to hope, to do, to accomplish the full measure of our powers, whatever they may be, is to turn away from Nirvana to real life. A useful man, a helpful man, an active man in any sense, even though his activity be misdirected or harmful, is always a hopeful man.

PERFECTION is tolerant of all things, and denies the rights of no one.

IGNORANCE will not admit the superiority of anyone, and offers itself as an example of perfection.

W'en big vessels meet, they say,
They saloot an' sail away.

Jest the same as you an' me—
Lonesome ships upon a sea;
Each one sailing his own jog
For a port beyond the fog.
Let yer speakin'-trumpet blow,
Lift yer horn an' cry, "Hullo!"
Say "Hullo!" an' "How d'ye do!"
Other folks are good as you.
W'en you leave yer house of clay,
Wanderin' in the far-away,
W'en you travel through the strange
Country t' other side the range,
Then the souls you've cheered will know
Who you be an' say "Hullo!"

—S. W. Foss.

Strange Freaks of the Imagination



YES, I have had some strange patients in my time, as, indeed, every doctor of any experience must have had," said a medical man. "And I have performed some wonderful feats of curing by methods which would not be recorded in the *Lancet*.
"Only a month ago a man called to see me in a state of great distress. He assured me that he had got a 'frog in his inside.' He had swallowed it in a condition of infancy in a glass of impure water some months earlier, and it had grown to an enormous size. He was sure that it would be the death of him if he could not get rid of it. In vain I pointed out that the frog existed only in his own fancy; he grew furious at the suggestion, and said that I was as incompetent and unsympathetic as all the other doctors he had consulted. At last, to get rid of the man, I said: 'Very well, you may be right, after all. At any rate, come here again at this time to-morrow and we will see what can be done.' He came at the appointed time, and I told him that an operation would be necessary, to which he gladly consented. I made him lie down on a couch, administered ether, and when he recovered consciousness was able to show him a very large and frisky frog as the result of the operation. His delight was unbounded, and he went away blessing me for saving his life. Of course, he had no suspicion that the frog had been specially imported for his benefit.

"Another of my patients has to thank me for his preserved eyesight—at least, so he is kind enough to say. He informed me that a tin tack which he had been hammering had sprung up and lodged in his right eye, causing him infinite pain—and certainly the man's eye, from constant rubbing, was in a state of great inflammation. I examined the eye carefully, but could find no trace of any foreign substance in it; and as for there being a tin tack 'buried in it,' the idea was preposterous. However, as I saw the man was convinced the tack was there, and was making himself ill with anxiety about it, I suggested a small operation. A few minutes' preparation was all that was necessary. Fortunately one of my boys had a magnet, which I obtained, and attaching this to a battery, I held it in proximity to the man's eye. Within a few seconds my efforts were rewarded, for I was able to show my patient a very vicious-looking tin tack (which I had taken from the drawing-room carpet), and I had the satisfaction of sending him away happy, to advertise my 'skill' among his friends.

"One good lady, who is a small and constant annuity to me, vows that I am the 'cleverest doctor in town,' and has sent me crowds of patients. She is one of those people who are always imagining they have some new ailment; indeed, I think by this time she must almost have exhausted all the 'ills that flesh is heir to,' and will have to begin again. Of course, there is nothing whatever the matter with her, except indolence, which is the mother of all kinds of disorders, real and fanciful. Fortunately for every ailment, I am able to provide a specific, which never fails to cure her within a few weeks. The curious thing is that, with a slight variation in coloring and flavor, the medicines are always the same, and contain nothing more potent than a little sugar, with a tablespoonful of wine or spirits. Some people would say it is wrong to deceive a patient in this way; but I cannot see it. Such women are never happy unless they are 'under the doctor's hands,' and if one man won't doctor them another will. My medicines certainly do them good, if only in imagination; and in this particular case do not cost my patient a tenth part of the money she spends on her pet dogs.

"You did not know that it is possible to turn a man's head completely round without killing the patient, did you? Well, it is; for I have done it, and ought to know. About a year ago a man called to ask me if I could do anything for him. He told me that by some means, which he could not explain, his head had got twisted completely round, so that the back of it was in front, and his face behind. This was a serious state of things, though I admit the man's appearance seemed to me quite normal. However, I was quite equal even to this emergency, and invited the man to call again at an appointed time, prepared to undergo an operation. By an arrangement of mirrors the man was only able to see the back of his head, a fact which, of course, confirmed him in his hallucination. The lights were then turned out, and in the darkness I gave my patient a series of electric shocks from a powerful battery, during which my assistant

gave his head a series of violent twists and wrenches, until the poor man begged us to desist. With a final shock and twist the lights were relit, and to my patient's delight he saw his face in the very mirror where only a few minutes earlier he had seen only the back of his head. The cure was complete, and the patient is firmly convinced that during that awful period of twists and shocks (and juggling with mirrors) his head was actually twisted into its proper position again."—*Tit-Bits*.

The Eternal I

By Rev. S. M. Close, Ph.D.

THE necessity for individual government need not be proven, but simply assumed. Jesus said: "I am come that you might have life," and there being no life in matter of itself, the prerogative to exercise personal government is with the life essence, or principle within. The whispering of that voice that has its invisible ensconcement back and within the physical existence is a dead language to most persons.

Thoreau luxuriated in the inspiring thought of the ebbing and flowing of the "Eternity of tides," in the blades of the grass, the stem of the rose, as well as in the divinest expression of the Deity—man himself.

The "strivings without and within" are but evidences that a battle is on between the Eternal I and the physical attributes for supremacy. Under the "old line" of thought, passion, temper and appetite are given elastic latitude, while the anesthetics are administered to the I within, producing dormant slumber. The disease and crime problem will have been solved when we awake to recognize the great thrilling idea of living, not existing or subsisting only. All power is associated with life—there is no might in the dead.

Christ said: "I come to give you power, love and a sound mind," and there is neither power, love nor soundness in inanimate matter, but instead it possesses the elements of disintegration and decay, and is only kept intact by the eternal law of life that sustains and supplies all animation. If the life search is paramount, study the mind and soul in their superior attitudes to inferior creation, and you find it, for ideality is achieved through the evolution of thought and energized effort, and this possibility lies within the reach of all. The power to evidence a oneness or harmonious relation with the Infinite is a sufficient reason to induce intelligent action and effort to discover and recognize the great truth that "the kingdom of heaven is within," and that every man is either a conscious or unconscious subject. Within this garner lies the richest fruitage of our inheritance—happiness, health and heaven.

Is it not just as we take it,
This mystical life of ours,
A harvest of thorns or of flowers?
For it will yield as we make it.

—Condensed from *Weltmer's Magazine*.

Vegetarianism

THE best thinkers of the whole world are adopting the vegetarian diet with unflinching satisfaction. Meat-eating people are never so healthy as vegetarians; take the world over for a test case.

The cereals and oil-producing plants furnish us with all the carbonaceous food necessary. That much-dreaded oil of the cotton seed is one of the most delicious cooking oils ever known, and is far cheaper than lard, and how much better! I believe that flaxseed oil is destined to become a valuable and delicious food.

It is surprising how much food there is outside of the meat foods. The whole vegetable world stands beckoning man to forsake meat and partake of a better material. Then there is the sentimental side to the question—the awful act of slaughtering the poor, dumb animals. It is indeed hard to pet the innocent lamb, then to have its brain knocked out, that we may devour its flesh.—*Dr. Paul Edwards*.

MANY things are difficult and dark to me; but I can see one thing quite clearly, that I must not, cannot seek my own happiness by sacrificing others.—*George Eliot*.

If I am building a mountain, and stop before the last basketful of earth is placed on the summit, I have failed.—*Confucius*.

THE HAPPINESS THAT COMES TO ALL WHO EARNESTLY READ THIS MAGAZINE IS ASSURED FROM THE FIRST.

Force Is Motion

By Dr. Paul Edwards

NEVER is force inert—never is force visible. We see the ponderous locomotive whistling through the land, but never stop to think that the force which drives it is invisible, imponderable and intangible.

The "inert" forces of which the Romans formerly wrote was a misnomer. There never was inertia in Nature. The apparently inert rock is a mass of moving atoms. These atoms are cohesive, but not adhesive. We look upon the pebbles, and remark at their smoothness and roundness. The boulder also presents a rounded appearance. Then we look at the sands of the seashore; most of them are not round, although they are parts of pebbles and boulders, worn off by the incessant action of the hidden forces of the sea. The restless force that crushed the boulder into sand-grains still pursues the little grain of sand when it is upon the beach, and causes it to "move on." There is no rest for the poor little sand-grain, so it crowds up against its neighbor, which is striving to go in the opposite direction. These grains of sand are never quiet; they are constantly becoming smaller because of being worn out in friction when traveling.

All this restless force is Nature's law. No doubt every atom of force is an atom of intelligence, as it is in the forces we discover, and which we call principles. We only adjust principles to laws that have always existed. We utilize force and motion in accordance with the degree of our intelligence. The best example of force and motion is the wind, which is really air in motion. It is thought that the constant friction of air produces meteors.

To better grasp the unity of force and motion, I allude to the meteors, which are traveling bodies through interplanetary space. It is beyond possibility to calculate their speed or force. They are so numerous that Professor Newton, of Yale College, has declared that our earth encounters 7,500,000 of them every twenty-four hours. These wonderful bodies are the result of aerial friction, assisted by the laws of cohesion and adhesion. Whether this aerial friction emanates from Jupiter, Uranus or elsewhere, no one knows. I only cite the phenomenon to show the union between force and motion. In all these widespread phenomena is the guiding star of intelligence, for nothing in Nature is left to chaos or chance. Man is the best example of the unity of force and motion, because he is thoroughly fraught with the intelligence which force and motion produce.

The Closing Year

FLASH along the western sky
Summer tints that fade and die.
Forest mantled once in green
Now in red and gold is seen.
Here the streamlet sparkling flows;
There the aster brightly blows;
And the golden-rod in glory
Tells the same, the wondrous story—
Summer's done.

Blow, ye prairie breezes, blow!
Summers come, and summers go;
Hearts are sad, and hearts are gay;
Here is night, and there is day.
So farewell to summer dear;
There will come another year,
And the golden-rod in glory
Then as now shall tell the story—
Summer's done.

—*Angus M. Berry*.

Pessimism Agnosticism

THE chief difference between pessimism and agnosticism is this: a pessimist may believe in a creed, but an agnostic has to live without the aid of any religious system or ism. A man can be a pessimist and a Christian; he cannot be an agnostic and take comfort in any ism or religion. The moment he "believes" he ceases to be an agnostic. The danger lies in becoming fanatical with conviction and an incurable cynic with scepticism. It is a fact that an avowed sceptic is never welcome in any company of people. The reason is obvious: he can sympathize with no one's sentiments. A period of agnosticism gives some minds time to think, look about and choose; but if the period be prolonged a sort of psychological atrophy begins to develop which often ends in a state of chronic apathy, out of which no psychic incident or influence can rouse them.—*Harper's Magazine*.

AFTER losses and crosses men grow humbler and wiser.

SAYINGS OF THE BLISSFUL PROPHET

Observations on Human Affairs, Specially Written
for The Magazine of Mysteries

"That which exists is one; Sages call it variously."—*Rig-Veda*, I, 164, 46.

Invocation



BLESSED All-Father, grant your humble child Light and Wisdom to write down here only words of Truth; keep my pen from writing down error or false teachings. May the Blessed Angels attend me and inspire me and send forth, through my pen, a glad message of Love and Hope to Thy children. I love Thee! I adore Thee! I thank Thee, Mighty One, for the great privilege of serving Thee; of writing to Thy children—my beloved brothers. I fully recognize that I am only an instrument in Thy Hands, Dear Father, through which you can reach souls with Thy words of blessed Love, Peace and Mercy. If but one soul is touched by Thy tender mercies and Thy Great Love, it will be great gain. May we all learn to love, praise and bless Thee as the loving Father of all men, and thus live a life of continual joy and peace, is my daily prayer. Amen.

One of the most significant and striking truths of this wonderful age is the large and expanding idea of God that is taking hold of men's minds. Great numbers of souls all over this beautiful planet are fully realizing a new and greater God; that He is really a loving Father, full of tender mercy; that He is not an Angry, Wrathful and Avenging God; that the one everlasting power in this whole universe is Love and that is God.

Love is creative, constructive and everlasting—eternal. In the dark ages men had a God that they feared; now at the beginning of the Fourth Great Cycle or Age of Light—the Golden Age—men have a God of Love—the true God. At the end of the Nineteenth Century we passed out of the Iron Age—the dark age of this planet—into the beginning of the Golden Age or the Age of True Spiritual Light. Christ, the Blessed Son and Master, came by Divine Order and planted the seeds of Love which are now beginning to bear a rich harvest. Whenever an inhabited planet needs a Master, He is at hand. This universe is ordered by God, and everything in it is orderly, and God, the Great Father, never neglects or ceases to love any of His children. But it is the children who stray and wander away and utterly forget and neglect God, and in their sin and transgression undergo tremendous suffering. But God keeps on patiently loving them and some time, somewhere, wins them back by His wonderful, unceasing love. The parable of the Prodigal Son clearly shows what the mortal steeped in or overwhelmed with sin and transgression must do.

The Hand of God is ever outstretched to sinners with intense love, mercy and tenderness; a love that the mortal mind cannot comprehend. In deep anguish the soul, overwhelmed with shame and suffering from sin and wrong-doing, cries out: "O God! Save me!" This is the beginning of a great miracle. The prodigal son has returned to his Father. Regeneration begins. The Father is rejoiced! The angels sing with joy! Another wandering soul has come to God the Father—been won by His Mighty Love and Tender Mercy.

God is not a merciless tyrant! There is nothing about Him to fear! He is our Loving Father! Go to Him as a little child; as you would go to your earthly father or earthly mother, and say to Him, in sorrow and repentance, and unreservedly: "Father, I have sinned; I have transgressed Thy great and good laws; I am sorry; I am overwhelmed with shame; pardon me, forgive me." Millions upon millions of souls have come to the Father when they had sunk to the very lowest depths of

sin, error, disease, poverty and degradation, and by the Mighty Love of God have been forgiven and lifted up to the highest plane of joy, and kept in the right path.

It is the only way to go to the God of Love. Confess everything to Him with a penitent heart. Confession unburdens the soul of its terrible load of sin, selfishness, mean, low and petty ambitions. This is the first step toward new life and new hope—regeneration. Pray to the Master, Christ, for His help; that the Christ within you may be aroused. All of us sin, more or less. Our sins of omission and commission are countless. We need the helping Hand of God all the time to overcome these sins. Now this very minute, is the time to go to God, because we are now in an age when the Spirit can work better than ever before, because we are more receptive.

The ancient Vedas and the Holy Bible are full and complete with God's messages to man, and contain the Real Light for man. For ages and ages all truth and all wisdom and all light that has made this universe and evolved man to his present high state, have been contained in the Vedas and the Bible. No power of man has been able in the slightest degree to even affect much less destroy the Vedas or the Bible. In everything we see eternal change. Ages come and go; civilizations come and go; but the Vedas and the Bible remain and never change, because they contain man's only light, only hope, only guidance—they contain all Truth. They are the Light for all time and for all men.

And it is now, in the beginning of the Golden Age of this planet, that man is beginning to realize that God is Love and that he is God's child, and he is earnestly searching the Vedas and the Bible for the Truth. It is all there. Man, after ages of darkness and tremendous struggle and suffering, is just coming into the light of the dawn of the Soul Age. And what does he see? That all is One; that he is closer to God than he dreamed; that his only way to eternal peace is to recognize, honor and glorify the God within him; that he must first seek and realize the God within and the Kingdom of Heaven before he can hope to live; that he is an eternal soul, free and non-attached to the world; that real life, real joy, real bliss come through Love of the All-Good; that eternal life, eternal joy, eternal bliss come through strict obedience to the Divine Law; that if we transgress God's Law we suffer with shame; that the only way to stand firmly on our feet and serve God and serve humanity is to do God's Will.

Don't deceive or delude your minds that you can live or progress or reach peace and freedom in any other way than by going to God and surrendering your puny, mortal will for His Mighty Will. Ignorant men say: "What! surrender my will? Why, that is the only power I have." Poor fools! What does the weak mortal or human will amount to compared with God's Powerful Will? It is only when we work with God's Will and not with our own weak wills that we can do any great or mighty thing. All great and mighty and lasting works we know of were caused by the Will of God working through man. The miracles of Christ were the effects of God's Will working through the Son. The Master never claimed anything for Himself.

It is only after complete surrender of our wills, hearts and minds to God that the soul can realize its greatness and power; it is only when we take the Father's gentle and loving Hand and let Him lead us that we are led into the Light of Heaven and see the Angels and hear their voices. Then, and not until then, can God trust us with His Mighty Power and whisper to our souls messages of joy and gladness; then, and not until then, is man entrusted with high

and important service. The seers and sages and Yogis and wise men clearly see and know why some men are raised to the highest positions of honor and trust. There is a reason for everything that happens, a cause for each effect; why some men are happy, other miserable; why some are custodians of great wealth and others are in abject poverty; why some are in perfect health and others are diseased.

So let us, on bended knees, in the silence of the closet, bow our heads to the King of All Kings and say: "O Mighty and Powerful One, here, take my weak, puny, mortal will and give me Thy Mighty Will and Thy great Love; Thy Will be done, not mine; Thy Way, O Blessed, Loving Father, not my way; I have tried my way and it has only led me to woe, misery and shame; I am weak when I thought I was strong. O God, forgive me and love me; let me, like the prodigal son, return to Thee, Blessed Father."

This being the Spiritual Age—the Golden Age—it is also the Age of Strict Justice. No longer can the sinner and transgressor flourish individually or collectively as he has in the past. Each succeeding day men are better and wiser and require of their fellow-men that they be honest and true. This is being extended into great political organizations. The Great Light of God is shining on the earth as never before. Corrupt political leaders are dethroned, and corrupt parties are forever broken to pieces. Only the fit survive. Great and wonderful changes for the betterment of all mankind on this planet are to soon come about. This is the Soul Age! Both the Church and the State are being spiritualized—are working with God.

The making and developing—evolving—of a planet such as this one, small as it is, and peopling it with souls, takes ages of tremendous labor, struggle and work. We are only growing out of our infancy, and from now on we will work with more wisdom and more light. Each one of us is a unit of the Great Whole and let us all go to God the Father and from now on work with His Great Will instead of our own weak mortal wills, and make this Golden Age one of peace, joy and harmony.—*The Blissful Prophet*.

Truth

I STAY my haste, I make delays,
For what avails this eager pace?
I stand amid eternal rays,
And what is mine shall know my face.

Asleep, awake, by night, by day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

The waters know their own, and draw
The brooks that spring in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

There is no thing we cannot overcome,
Say not the evil instinct is inherited,
Or that some trait inborn makes thy whole
life forlorn,
And calls down punishment that is not
merited.

Back of thy parents and grandparents lies
The Great Eternal Will! That, too, is
thine
Inheritance—strong, beautiful, divine,
Sure lever of success for one who tries.

There is no noble height thou canst not
climb;
All triumphs may be thine in Time's fu-
turity,
If, whate'er thy fault, thou dost not faint
or halt,
But lean upon the staff of God's security.
Earth has no claim the soul cannot contest;
Know thyself part of the Eternal Source;
Naught can stand before thy spirit's
force;
The soul's Divine Inheritance is best.

Never ask another to fulfil a duty for
love's sake, but for the sake of right. Love
is broad, but right glorifies it, and in every
act of affection there should be a founda-
tion of right.—*Kate Gannett Wells*.

HINDU KARMA YOGA

As Taught in the Vedanta Philosophy—Concentration—Food

IN his introduction to this marvellous work, founded on the Eastern Spiritual Philosophy, *Sri Swami Vivekananda* says: "All our knowledge is based upon experience. What we call inferential knowledge, in which we go from the less general to the more general or from the general to the particular, has experience as its basis. In what are called the exact sciences, people easily find the truth, because it appeals to the particular experiences of every human being. The scientist does not tell you to believe in anything, but he has certain results which come from his own experiences." . . . Then he goes on to say that "the scientist when he asks us to believe in his conclusions he, without variation, appeals to some universal experience of humanity."

"Man wants truth, wants to experience truth for himself—to grasp it, to realize it, to feel it within his heart of hearts; then alone," declares *Vivekananda* (speaking through the *Vedas, Hindu Scriptures*), "will all doubts vanish, all darkness be scattered and all crookedness be made straight."

"Ye children of immortality, even those who live in the highest sphere, the way is found; there is a way out of all this darkness, and that is by perceiving Him Who is beyond all the darkness; and there is no other way."

Then, having given a fine distinction between the various religions, the *Swami* proceeds as follows: "The science of *Raja Yoga* proposes to put before humanity a practical and scientifically worked-out method of reaching this truth. In the first place, every science must have its own method of investigation. If you want to become an astronomer and sit down and cry 'Astronomy, Astronomy!' it will never come to you. The same with chemistry. A certain method must be followed. You must go to the laboratory, take the different substances, mix them up, compound them, experiment with them, and out of that will come a knowledge of chemistry. If you want to be an astronomer you must go to the observatory, take a telescope, study the stars and planets, and then you will become an astronomer. (We perceive from the foregoing that the *Swami* is essentially practical. He knows that without being practical we can accomplish very little. The votaries of the *Yoga* are warned that results can only be obtained in this way; they must exert themselves mentally and spiritually and even ceaselessly, before progress can be made.) . . . Each science must have its own methods. . . . I could preach to you thousands of sermons," says this great teacher, "but they would not make you religious, until you first practiced the method. These are the truths of the sages of all countries, of all ages, men pure and unselfish, who had no motive but to do good to the world. They all declare that they have found some truth higher than that the senses can bring to us, and they challenge verification. They say to you, take up the method and practice honestly, and then, if you do not find this higher truth, you will have the right to say there is no truth in the claim; but before you have done so you are not rational in denying the truth of these assertions. So we must work faithfully, using the prescribed methods, and light will come."

"In acquiring knowledge we make use of generalization, and generalization is based upon observation. We first observe facts, and then we generalize, and then we draw our conclusions and principles. The knowledge of the mind, of the internal nature, of man, of thought, can never be had until we have the power of first observing the facts that are going on within. It is very easy to observe facts in the external world, and many thousand instruments have been invented to observe every point of nature, but in the internal world we find no instrument to help us. Yet we know we must observe in order to have a real science. Without a proper analysis any science will be helpless, mere theorizing, and that is why all the psychologists have been quarreling among themselves since the beginning of time, except those few who found out the means of observation."

"The powers of the mind are like rays of light being dissipated; when they are concentrated they illumine everything. This

is the only source of knowledge that we have. Everyone is using it, both in the external and the internal world, and this requires a great deal of practice. (The *Swami* here refers to the concentration of thought, the most potent force in the world to-day! Without proper concentration we can accomplish little. Therefore, it behooves us all to call in our wandering thoughts and focus them to a point that will be of most service to us.) When, by analyzing his own mind," continues *Vivekananda*, "man comes face to face, as it were, with something which is never destroyed, something which is, by its own nature, externally pure and perfect, he will no more be miserable, no more unhappy. All misery comes from fear, from unsatisfied desire. Man will find that he never dies, and then he will have no more fear of death. When he knows that he is perfect, he will have no more vain desires, and, both these causes being absent, there will be no more misery; there will be perfect bliss, even while in this body. (Again he alludes to CONCENTRATION, the POLAR STAR of Power!) There is only one method," he says, "by which to attain this knowledge, that which is called Concentration. The Chemist in his laboratory concentrates all the energies of his mind into one focus, and throws them out upon the materials which he is analyzing, and so finds out their secret. The Astronomer concentrates all the energies of his mind and projects them through his telescope upon the skies; and the stars, the sun and the moon, give up their secrets to him. The more I can concentrate my thoughts on the matter on which I am now dilating the more light I can throw upon it, and the more you concentrate your thoughts, the more clearly you will grasp what I have to say. . . . Nature is ready to give up her secrets if we only know how to knock, to give the necessary blow, and the strength and force of the blow come through concentration. There is no limit to the power of the human mind! The more concentrated it is, the more power is brought to bear on one point, and that is the secret. It is easier to concentrate the mind on external things; the mind naturally goes outward; but, in the case of religion, or psychology, or metaphysics, the subject and object are one. The object is internal, the mind itself is the object, and it is necessary to study the mind itself—mind studying mind. We know there is the power of the mind called reflective. . . . You work and think at the same time; another portion of your mind stands by and sees what you are thinking. The powers of the mind should be concentrated and turned back upon itself, and as the darkest places reveal their secrets before the penetrating rays of the sun, so will this concentrated mind penetrate into its innermost secrets. Thus will we come to the basis of belief, the real, genuine religion. We will perceive for ourselves whether we have souls, whether life is of five minutes, or of eternity, whether there is a God in the Universe or none. It will all be revealed to us. This is what *Raja Yoga* proposes to teach. The goal of all its teachings is how to concentrate the mind, then how to discover the facts in our own minds, then how to generalize these facts, and form our own conclusions from them. It, therefore, never asks the question what our religion is, whether we are Deists, or Atheists, whether Christians, Jews or Buddhists. We are human beings; that is sufficient. Every human being has the right and the power to seek for religion; every human being has the right to ask the reason why, and to have his question answered by himself, if he only takes the trouble."

"So far, then, we see in the study of this *Raja Yoga* no faith or belief is necessary. Believe nothing until you find it out for yourself; that is what it teaches us. Truth requires no prop to make it stand," says the *Swami*. "Do you mean to say (is put interrogatively by some one) that the facts of our awakened state require any dreams or misgivings to prove them? Certainly not. This study of *Raja Yoga* takes a long time and constant practice. A part of this practice is physical, but the main part of it is mental. . . . if we believe that the mind is simply a finer part of the body and that the mind acts upon the body in the same way the body must act upon the mind. If the body is sick the mind be-

comes sick also. If the body is healthy, the mind remains healthy and strong. When one is angry the mind becomes disturbed. With the majority of mankind the mind is entirely under the control of the body; the mind is very little developed. The vast mass of humanity," proceeds *Vivekananda*, "is very little removed from the animals. Not only that, but in many instances, the power of control is very little higher than the lower animals. We have very little command of our minds. Therefore, to bring that command about, to get that control over body and mind, we must take certain physical helps, and when the body is sufficiently controlled, we can attempt the manipulation of the mind. By manipulation of the mind we shall be able to bring it under our control, to make it work as we like, and to compel it to concentrate its powers as we desire."

"According to *Raja Yoga* all this external world is but the gross from the internal or subtle. The finer is always the cause and the grosser the effect. So the external world is the effect, and the internal the cause. In the same way external forces are simply the grosser parts, of which the internal forces are the finer. One who has discovered and learned how to manipulate the internal will get the whole of nature under his control. The *Yogi* proposes to himself no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where what we call 'nature's laws' will have no influence over him, where he will be able to get beyond them all. He will be master of the whole of nature, internal and external. The progress and civilization of the human race are simply controlling this nature."

"The end and aim of all science is to find a unit," further continues the *Swami*, "that One out of which all this manifold is being manufactured, that One existing as many. *Raja Yoga* proposes to start from the internal world, to study internal nature, and, through that, control the whole, both internal and external. It is a very old attempt. India has been its special stronghold, but it was also attempted by other nations. In Western countries it is thought to be mysticism. People who wanted to practice it were either burned or killed as witches and sorcerers, and in India, for various reasons, it fell into the hands of those who destroyed 90 per cent. of the knowledge, and of that portion which remained true to make it a great secret."

"Anything that is secret and mysterious in these systems of *Yoga* should be at once rejected. The best guide in life is its strength."

"Then," proceeds *Vivekananda*, "certain regulations as to food are necessary; we must use that food which brings us the purest mind. If you will go into a menagerie you will see this demonstrated at once. You see the elephants, huge animals, but calm and gentle; and if you go toward the cages of the lions and tigers you will find them restless, showing how much difference has been produced by the food. All the forces that are working in this body have been produced out of food; we see that every day. If you begin to fast first your body will get weak, the physical forces will suffer; then, after a few days, the mental forces will suffer also. First, memory will fail. Then comes a point when you are not able to think, much less pursue any course of reasoning. We have, therefore, to take care of what sort of food we eat at the beginning, and when we have got strength enough, when our practice (*Raja Yoga*) is well advanced, we need not be so careful in this respect. While the plant is growing it must be hedged round, lest it be injured; but when it becomes a tree the supports are taken away; it is strong enough to withstand all assaults."

"A *Yogi* must avoid the two extremes of luxury and austerity. He must not fast or torture his flesh; he who does so, says the *Gita*, cannot be a *Yogi*; he who fasts; he who keeps awake; he who sleeps much; he who works too much; he who does no work; none of these can be *Yogis*."

Condensed from "*Raja Yoga*," by *Swami Vivekananda*, New York, The Baker & Taylor Company, 5 and 7 East Sixteenth Street, 1899.

Do Right

You will do well by doing right. Let this be your opening resolve for the day. If you wrong your fellows in thought, in word, or in act, that wrong will come home to you with added force credited to your side of the balance sheet. Let no one forget this—the Law on the point is inexorable: "As ye sow so shall ye reap."—G. C.

The Golden Age

While the Rich Are Growing Richer,
the Poor Are Not Growing Poorer,
Says Dr. Bradford

IN a recent address to the students of Yale and the members of the Men's Club the Rev. A. H. Bradford, D.D., of Montclair, N. J., discussed "Is the world growing better?"

He said it is. He declared there never was a time when the condition of the laboring classes of the country was as good as it is at the present time. He continued: "The laboring classes are better educated, better housed, better paid and better cared for, and while it must be conceded that the rich are growing richer, it is nevertheless a fact that the poor are *not* growing poorer. The notion which prevails in some minds that the gulf between the rich and the poor is constantly widening is a false one. The golden age is in the future and not in the past, as some would have us believe."

"Historical students or those who study the world by centuries are optimists, and they are well aware, from the long view which they take and the study of the existing situation, that the progress of to-day is not a dream. Their study of the world by centuries shows that everything is tending toward beneficial and lasting results. It is only the philosophers of the second and third grade, some of the poets and callous young men and women of the day, who are the pessimists."

"Even in government lines this progress is noticeable and this development for the betterment of mankind is illustrated by the transition from the early tribal barbarism to the co-operative plan now in vogue, where government is for the people, by the people and of the people. The pyramids speak of the greatness of those who built them, but they also barbarously tell of the blood of the thousands and tens of thousands of slaves who helped build these massive monuments."

"The development along religious lines is equally marked. We hate to think of the worship of the ancient times, which was attended by such awful atrocities. Their meeting places were little better than slaughter houses. So great is our repulsion as we recall the long and bloody centuries that we can not bring ourselves to enter these places."

"In the great march of progress toward the golden age the development in religious life has been gradual from the realistic kind of worship to the spiritual, which now characterizes our life."

[The Holy Mystics know that this planet has now entered a New and Great Cycle, and we are at the beginning of the real Golden Age—the real Spiritual Age; that this is the beginning of the Age of Light, the grand culmination of all the past ages and the realization of the Blessed Christ's mission to Earth—Peace, Harmony and Good Will. O, Mighty God of Love! Thou art winning the Souls of Men!—*The Blissful Prophet.*]

The Fatal Vision

My aunt had a touch of Scotch blood in her veins. To this was attributed the gift of "second-sight" that she possessed. Always, previous to a death in the family, the shadowy vision of a coffin would pass slowly before her eyes—and this in broad daylight when she was awake.

One day, a bright, sunny afternoon, she was laughing and talking with some friends when suddenly she fell back in her chair, with a sharp cry of consternation. Then she arose and began pacing the floor in great distress, declaring that the vision of a coffin had just passed before her eyes, which, she announced, proclaimed the death of a relative. Nor could she be comforted. All of that night she walked the floor, wringing her hands and moaning. The following day the news reached her that her youngest son had been mortally wounded in the battle of Gettysburg.—*J. W. Powell.*

The Second Annual Announcement of the Boston College of Practical Psychology has just been issued in attractive form. It contains important information as to the educational value of self-control, control of others, suggestion, hypnotism, telepathy, and personal magnetism as applied to health, success and social harmony. A copy may be secured by sending stamp, addressing the College at 100 Boylston St., Boston, Mass.

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which, remembered, would have been valuable to you in any way? These are questions worthy of careful thought, and when one stops to consider that a system is now being used which will overcome all these serious obstacles to success, what need is there to hesitate? Any bank, business house or minister of the Gospel in Fort Wayne will be glad to tell you what they know of Mr. Urbahns. His integrity and honesty of purpose are unquestioned. He is prepared to furnish plenty of evidence as to the value of his method among those who have used it, and it does seem that any one who feels the need of a better memory can not do a wiser thing than to investigate this new system thoroughly, coming as it does from a source entirely trustworthy. Simply send your name and address to Mr. D. F. Urbahns, 110 Bass Block, Fort Wayne, Indiana, and the full information and particulars will be forwarded to you free by return mail.

Readers are requested to write without delay.

The disease of ignorance is the father and mother of all diseases.

Let each reader of this magazine strive each day to be more Christ-like—more gentle and kind and helpful—and much good will be done. And there is no better way to live with God and Christ and the Bright Angels than to study and read the old Bible—let us look a little into the OLD THOUGHT.

God's Law will be manifest to all who are not wilfully blind to it.—*John P. Cooke.*

Cheering optimism is what makes for progress, refinement, culture—a high civilization. And what is "cheering optimism"? It is love for God and a cheerful and willing service; it is to be meek, lowly, kind and gentle, like Jesus of Nazareth.—*Frank Harrison.*

OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

By WILLIAM KNOX (1785-1825)

(THE FAVORITE POEM OF ABRAHAM LINCOLN)

Oh, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage and the heart of the grave
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climb with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink,
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing.

Cheerfulness

Don't fret and worry over what can't be helped. It only makes you more unhappy. Remember that if it rains to-day, it is all the more likely to be clear to-morrow. Being down-hearted will not mend matters. It is the sign of a weak character to give way to useless complaints. A lady, a client of the celebrated Aaron Burr, once said to him, when threatened with the loss of her estate, "Oh! I can never bear it; to be reduced to poverty will kill me." "No it won't," replied Burr, "people don't die so easy." "Yes, but it will," she replied, wringing her hands; "I shall die, I know I shall." "Well then madam, at least *die game*," he answered. Burr had seen trouble enough, too, to know what he was talking about.

Be Just

Do you ever come home peevish and cross? Yes! you acknowledge it. But you excuse yourself for being rude to your wife, and unjust to your children, on the plea that you have been annoyed all day with business matters that went wrong. Don't you suppose, however, that things may go wrong at home sometimes, also; that servants may be negligent, children disobedient, your wife's temper in every way be tried? Do you ever excuse her peevishness on this account? Be just. What is a good argument in the one case is a good one in the other. You expect her always to be cheerful; try to look cheerful yourself.

If we wish to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes—by having something to do and something to live for which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.

The Better Land

"I HEAR thee speak of the Better Land,
Thou callest its children a happy band;
Mother! Oh, where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fire-flies glance through the myrtle boughs?"

"Not there, not there, my child!"

"Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?
Or 'midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"

"Not there, not there, my child!"

"Is it far away, in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?"

Is it there, sweet mother, that better land?
"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
For beyond the clouds, and beyond the tomb,
It is there, it is there, my child!"

—Hemans.

"No flocks that range the valley free
To slaughter I condemn;
Taught by the Power that pities me,
I learn to pity them."

—Goldsmith.

He who is firm and resolute in will moulds the world to himself.—Goethe.

FRAUD and deceit are always in a hurry; take time for all things.—Franklin.

It is more shameful to distrust people than to be deceived by them.—Elbert Hubbard.

HEAVEN and hell are very real, but they are states of mind.—The Symphony of Life.

To be faithful in darkness—that is the supreme test to which the human spirit is subjected.—George S. Merriam.

We must not turn back into the darkness because the light from God's face rests upon a path of labor and sacrifice.

THE basis of our political system is the right of the people to make and alter their constitutions of government.—George Washington.

To live with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—E. P. Tenney.

WHEN I look like this into the blue sky it seems so deep, so peaceful, so full of a mysterious tenderness, that I could lie for centuries and wait for the dawning of the face of God out of the awful loving kindness.—George MacDonald.

Nor till we are ready to throw our very life's love into the troublesome little things can we be really faithful in that which is least and faithful also in much. Every day that dawns brings something to do, which can never be done as well again.—James Reed.

Love others by ceasing to love yourself, and in doing so you will live intensely; for you will have within you not only your own life, but also the lives of all whom you bless by love. That is the best religion, the life of Christ, the very life of God.—Stopford A. Brooke.

GOD is active, and out of His activity He formed all creatures. As in the deep seas in their endless movements there is calm beneath, so in God are depths of peace as infinite as the activity of His creation. So, too, His creatures partake of infinite peace and intensely active service.

We speak of saints and enthusiasts for good, as if some special gifts were made to them in middle age which are withheld from other men. Is it not rather that some few souls keep alive the lamp of zeal and high desire which God lights for most of us while life is young?—Juliana Horatia Ewing.

It is not enough to have the love and do the duty in silence. We live not by bread alone, but by every word that proceedeth out of the mouth of those we love. Out of the mouth—it is the spoken love that feeds. It is the kindness offered that furnishes the house.

He who, however limited may be his capacities, and however humble may be his social position, is true to the gift that is in him, and tries, with such helps as he may have, to carry out the principles of religion and virtue in his daily conduct, has in him something akin to the touch of Christ, and is a fellow-worker with prophets and apostles, reformers and saints.—Thomas Sadler.

He who sits down in a dungeon which another has made has not such cause to bewail himself as he who sits down in the dungeon which he has thus made for himself. Poverty and destitution are sad things; but there is no such poverty, there is no such destitution, as that of a covetous and worldly heart. Poverty is a sad thing; but there is no man so poor as he who is poor in his affections and virtues.—Orville Dewey.

Love of life inspires every living thing. It is, however, man alone who hopes for immortality. It is safe to say that all men desire to live after physical death. Most of them hope for such a life. Many have faith. There are, however, more whose hope and whose faith alternate with misgiving and doubt. For hope is not faith, nor is faith knowledge, yet both are inspirations to life. Hope is but a fleeting intuition, while faith is the steady expectation of the soul. Hope for and expectation of life beyond physical death appear to be almost inseparable from human intelligence. In this desire and expectation the savage, the seer and the child find common ground.—Florence Huntley, in *Metaphysical Magazine*.



Ideal Thoughts

HEAVEN is not a passive state, where one only sits still and enjoys. Eternal life is not eternal sleep, but it is eternal activity in the service of God.—*Rev. Charles W. Byrd.*

MEN need religion as never in the world before—need it as the premises of logic the conclusion they involve. The religious attitude is the supreme necessity to which all knowledge, science and experience run as rivers to the sea.—*John W. Chadwick.*

SELF-KINDLED every atom glows.—*Emerson.*

THOU art never at any time nearer to God than when under tribulation, which He permits for the purification and beautifying of thy soul.—*M. Molinos.*

THUS are the two worlds (the material and spirit worlds) in juxtaposition. They overlap each other. Eternity and time are so mingled that we cannot tell where the one ends and the other begins.—*Rev. Dr. Geo. H. Hepworth.*

HE who loves his country truly and serves her rightly must act and speak, not for the present generation alone, but for all that rightly live, every event in whose history is inseparable from every other.—*William Everett, D.D.*

THE tongue of a man is his fall; but if thou love to hear, thou shall receive understanding.—*Son of Sirach.*

To persevere in one's duty and to be silent are the first answer to calumny.—*George Washington.*

If you succeed, praise God and be silent.—*Theosophus.*

OVERCOME every evil with the opposite form of good.—*W. J. Colville.*

THERE is something that all the money in the world is powerless to check, and that is the onward march of a great moral principle.—*Charles H. Collier.*

Mind

THERE is ever a tendency in mind, which is the centrifugal energy, to fly off in a tangent to the sphere of its normal being and expression, and to imagine itself functioning in some unknown and unknowable condition or place.

Right at the present time there is a constant wandering from truth noticeable in nearly all metaphysical investigation, because it is assumed that principles are intangible, imperceptible, mysterious, supranatural.

This is, after all, but a modern form of superstition. All that man desires to know it is possible for him to ascertain, and he does not need to go outside of himself to find what he seeks. In fact, what there is discoverable right within the human body far transcends the wildest flights of the present imagination.—*Ida Delmar, in Adiramlad.*

OUR minds are as a house. If we have our house open, we invite all to enter, and they oftentimes will. If we keep our minds open to all kinds of thoughts they will surely enter and leave their impress, whether poverty, disease or other inharmonious conditions; just as sure as we allow them to enter they will do their work. But if we keep the doors of our house closed, and only open them to invited guests, which are pure and noble thoughts, we will be benefited by their influence, and we will be stronger, more powerful, and more in harmony with the world.—*Sunflower.*

THE spiritual harvest of a life is its garnered intentions, the sum of efforts, the total of its motives and desires.—*Colville.*

FAULTS perceived in peace—with neither condemnation nor resistance—in the spirit of love are immediately consumed by love itself.—*Fenelon.*

Poise in Action, and Static Expression

BE reposeful. Cultivate poise in all you do. The whole cosmos offers you this instruction. Note the perfect balance of cause and effect. Nature is the great economist.

Mastery is as broad as the field of human activities: this is only one instance where you may intelligently control, or become a spendthrift of vital energy and foster disorganized thought.

Do you want to run upstairs or uphill because "it makes you tired to walk slowly?" It is because you do not balance your effort with the need. Do you race ahead when walking with your friends, and find no pleasure in strolling leisurely? It is because you lack repose. Are you irritable and nervous and feel impelled to continual, even irrational action? It is because you do not relax. Does effort, work, pleasure, exhaust you readily? It may be because you have no reserve force on account of the continual strain you cultivate.

When you act, do so as though it were a finality, and not as though you were intending to indefinitely continue it. When it is done dismiss the mental effort that accomplished it. Then for the next act call into requisition just enough power for its need.

Repose and relaxation as understood here do not mean quiescence during merely some particular half hour, but between every individual effort that has no necessary connection with another. Poise here means a perfect balance of effort to the requirement of the moment.

The next time you go out for a pleasure walk take each step as though your pleasure were summed up in that one; when ready for the next step call into requisition just enough power to accomplish it. Walk for half an hour and note how restful it is.

This habitual lack of poise comes from unnecessary tension of the mind; from keeping the consciousness on the alert when there is no call for it. The result is that the habit is not only fostered as a state of the normal mind, but it affects the deeper being and moulds the state of the subliminal mind, whence it is ever seeking expression. The first effect is an unnatural and usually an unconscious tension of the muscles, which prompts to irrational, nervous and unnecessary movements. Action, when it comes, is overcharged with effort, and there is no nice and exact adjustment of the same which makes perfect expression. This tension becomes a fixed habit, a "fixed idea" of the subliminal self. It exhausts the energies, and vital depletion is the result.

Practice relaxation at particular times, as heretofore described; but do not neglect to

extend poise into all action. This mistake is often made; one sets apart a half-hour for meditation or relaxation, and takes no thought for the remaining waking hours.

What is grace but this poise, this perfect adjustment of power to the desired end; no more nor less than enough—the perfect economy of vital expression? This is not only the basis of grace, but is essential to perfect health and serenity. Expression is thus static as well as dynamic.

Adjust yourself to this law of expression. Use only enough power to accomplish the end. When the thought or act is finished let it be a finality; do not hold the effort continually. Dismiss it and repose in its sufficiency.

Until you have learned this you cannot always command true rest. Sleep alone cannot confer it, because the subliminal self does not sleep, and when you have fastened these habits upon it they continue their effects even in sleep. When this relaxation and habitual poise are learned, rest is attainable at any time, and without sleep. You will add to your attainment by cultivating this.—*Realization.*

Fatal Shadows

THE shooting of President McKinley recalls the shadows that have appeared in recent years on the large columns of the north or main porch of the White House. During the winter months these shadows are more distinct than in other months, and appear near the top of the columns around the mid-day hours. It is recalled now that last fall a shadow appeared that had never been seen on the column before. It required no effort of the imagination to recognize it as a human forearm and hand, with bent finger upheld in the attitude of warning. It appeared and disappeared each day for a fortnight or more. Some time after this, when the sun's position had changed, a shadow of nondescript form appeared on the great pillar at the extreme northwest corner of the portico. It soon took on definite shape, and at 1 o'clock in the afternoon represented the face and shoulders of President McKinley in profile. The silhouette was so striking as to attract the attention of many people, who remarked that a more correct profile drawing could hardly be made by an artist. The likeness was not a correct one for more than a few minutes, and then it changed with the altering position of the sun, and ten minutes later had assumed a remarkably perfect likeness of the late Queen Victoria, even to an object on the head resembling a crown. Sometimes the shadows present the bent form of an old woman with one hand resting on an object resembling a spinning wheel.

KIND hearts are the gardens,
Kind thoughts are the roots;
Kind words are the blossoms,
Kind acts are the fruits.

The Beauty of Holiness

By Mrs. E. E. Orcutt

No other beauty equals the beauty of holiness. Let whoever is a lover of beauty in the human countenance cultivate kind thoughts, holy aspirations, and give gentle words, and it will be found true that

Kind thoughts the brow with beauty crown,
And loving words the day;
The darkest day makes glow with light
The light for which we pray—
"The light that never was on sea or land,
The inspiration and the poets' dream."

Philosophical Statements in Support of the Doctrine of the Immortality of the Soul

By Isaac P. Noyes

1. THERE either is a hereafter or there is not.
2. If not, there ought to be.
3. This life without a more complete one to follow it would be a miserable failure.
4. The Power which has made what we see here ought to be, and we believe is, able to make something more complete.
5. If there be a future existence for the beings of this life, it would seem that the higher the existence here the higher the existence hereafter, and that what was wanting and incomplete here should be made good in the life which follows.
6. That the life to come is a life of progression and advancement beyond this.
7. That not only man will advance, but all created things must and will advance to higher and higher grades.

Why He Quit Gunning

I REMEMBER once, some three or four years ago, I stood on a lonely beach just at sunset. The last of the red rays was setting all the waves on fire and crimsoning the side of the sand hills behind me. There was hardly a breath of wind to disturb the waters of the bay, and everything but the gun on my shoulder spoke only of peace and quiet.

I stood resting, looking out over the water to the other side of the bay, where the hills were fast changing from a sober brown to a rich purple. I was completely absorbed in the beauty of the scene, when all at once a tern sailed slowly in range. I raised the gun and fired, and the poor tern, with a broken wing, fell, whirling through the air to the water. Wishing to end its misery, I fired another charge, but that fell short, and then, my ammunition being gone, I shouldered my gun and went slowly back over the sand hills, leaving the poor tern to float back and forth on the dark water and utter its mournful cry. In the morning I went to the beach again and found the poor creature, half alive, half dead, dragging itself up the sand, covered with blood, and its poor broken wing hanging from its body. In mercy I wrung its neck. Never shall I forget the look of those deep, shining black eyes, that seemed to ask only for death and relief from suffering; eyes that soon glazed over in death, as its pretty head dropped and the body became limp in my hands. It was murder! From that moment I quit gunning forever.—*J. E. M.*

AH, how skilful grows the hand
That obeyeth Love's command!
It is the heart and not the brain
That to the highest doth attain;
And he who followeth Love's behest
Far excelleth all the rest!

—*Longfellow.*

Wit and Wisdom From the Talmud

CHRISTIAN scholars will do well to study the ancient Talmud of the Jews. The following extracts will give an idea of its teachings:

"The forest trees once asked the fruit trees: 'Why is the rustling of your leaves not heard in the distance?' The fruit trees replied: 'We can dispense with the rustling to manifest our presence; our fruits testify for us.' The fruit trees then inquired of the forest trees: 'Why do your leaves rustle almost continually?' 'We are forced to call the attention of man to our existence.'"

"Too many captains sink the ship."

"An old man is a trouble in the house; an old woman is a treasure in the house."

"Two pieces of coin in one bag make more noise than a hundred."

"When the flood came over the earth and everything was threatened with destruction, and every kind of beast came in pairs to Noah, the Lie, too, asked admittance into the ark. Noah, however, refused. 'Only pairs may enter here,' he said. The Lie went in search of a companion, and at last met Vice, whom it invited to go to the ark. 'I am willing to keep company with thee if thou wilt promise to give me all thy earnings,' said Vice. The Lie agreed, and they were both admitted into the ark. After they left the ark the Lie regretted her agreement, and wished to dissolve partnership with Vice, but it was too late, and thus it is current that 'what Lie earneth, Vice consumeth.'"

"Poverty cometh from God, but not dirt."

"Our kindly deeds and our generous gifts go to heaven as messengers, and plead for us before our Heavenly Father."

"The noblest of all charities is in enabling the poor to earn a livelihood."

"The camel wanted to have horns, and they took away his ears."

"The egg of to-day is better than the hen of to-morrow."

"Cold water morning and evening is better than all the cosmetics."

"The question is asked: 'Why is man born with hands clenched, but has his hands wide open in death?' And the answer is: 'On entering the world, man desires to grasp everything; but when leaving it he takes nothing away.'"

"Two dry logs and one wet; the dry ones kindle the wet."

"He who seeks for a faultless brother will have to remain brotherless."

"If thy friends agree in calling thee an ass, go and get a halter around thee."

"At the gate of abundance there are many brothers and friends; at the gate of misery there is neither brother nor friend."

"The consciousness of God's presence is the first principle of religion."

"A man's home means his wife."

"He who divorces his wife is hated before God."

"If thy wife is small, bend down to take her counsel."

"The daughter is as the mother was."

"Do not confine your children to your own learning, for they were born in another time."

"What the child says out of doors he has learned indoors."

"This world is an ante-chamber to the next."

"The just of all nations have a portion in the future reward."

"Every nation has its special guardian angel, its horoscopes, its ruling planets and stars. But there is no planet for Israel. Israel shall look but to God. There is no mediator between those who are called His children and their Father which is in heaven."

"From the very spoon that the carver carved, he has to swallow hot mustard."

"The laborer is allowed to shorten his prayers."

"He who teaches his son to trade is as if he taught him to steal."

"The laborer at his work need not rise before the greatest doctor."

"Life is a passing shadow, says the Scripture. Is it the shadow of a tower or a tree?—a shadow which prevails for a while? No. It is the shadow of a bird in its flight—away flies the bird, and there is neither bird nor shadow."

"Man's passions at first are like a cobweb's thread, at last become like the thickest cable."

"Were it not for the existence of passions

no one would build a house, marry a wife, beget children, or do any work."

"There is not a single bird more persecuted than the dove, yet God has chosen her to be offered up on the altar. The bull is hunted by the lion, the sheep by the wolf, the goat by the tiger. And God said: 'Bring me a sacrifice, not from those that persecute, but from them that are persecuted.'"

"Prayer is Israel's only weapon, a weapon inherited from his fathers, a weapon tried in a thousand battles."

"When the righteous die, they live, for their example lives."

"Three shall not enter Paradise—the scoffer, the hypocrite and the slanderer."

"Rabbi Gamaliel ordered his servant Tobi to bring something good from the market, and he brought a tongue. At another time he told him to bring something bad, and he also returned with a tongue. 'Why did you on both occasions fetch a tongue?' the rabbi asked. 'It is the source of good and evil,' Tobi replied. 'If it is good, there is nothing better; if it is bad, there is nothing worse.'"

"Support the aged without reference to religion; respect the learned without reference to age."

"Truth lasts forever, but falsehood must vanish."

"This is the punishment of the liar, that when he tells the truth nobody believes him."

"Use thy best vase to-day, for to-morrow it may, perchance, be broken."

"When Satan cannot come himself he sends wine as a messenger."

"An insatiable craving for a higher education is one of the most notable of Jewish traits. In 'The Wit and Wisdom from the Talmud' the Jew is over and over again reminded of the importance of the teacher, the duty of the scholar. From a mass of such material, the following is presented:

"A town which has no school should be abolished."

"The world is only saved by the breath of school children."

"Jerusalem was destroyed because the instruction of the young was neglected."

"He who instructs a child is as if he had created it."

"The teachers are the guardians of the State."

"Learn first and philosophize afterward."

"To what may he be compared who teaches a child? To one who writes on clean paper."

"And to what may he be compared who teaches an old man? To one who writes on blotted paper."

"Be eager to acquire knowledge; it does not come to thee by inheritance."

"Four dispositions are found among those who sit for instruction before the wise, and they may be respectively compared to a sponge, a funnel, a strainer and a sieve. The sponge imbibes all, the funnel receives at one end and discharges at the other; the strainer suffers the wine to pass through, but retains the lees, and the sieve recovers the bran, but retains the fine flour."

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Predestination, or Help Yourself

WE are all, no doubt, destined to come across misfortunes and dangers, but we are also destined to do our utmost to avoid them, face them and overcome them.

If we are destined to be wrecked and placed in a boat, we are not destined to let ourselves go adrift and be carried away by the currents. We are destined to take the oars and strain every nerve to try and land somewhere.

The Scotch (who are the most practical people on earth) tell a good story on the subject. A boating party were caught in a storm. "Let us pray," suggested someone. "Aye," said the boatman, "let the little man over there pray, but let all the strong ones take an oar or we shall be drowned."

There is no worse belief than that in fate and predestination to make you a failure. It paralyzes your efforts, benumbs your energies, and makes you unfit for the fray. Don't believe in luck, in fate, in predestination. Rise and believe in yourself. Make up your mind to do a thing; elbow all obstacles out of your way, and allow nothing to divert you from the road that leads to the goal you are aiming at.

Imitate Charles XII. of Sweden, who, looking at the map and the new territories he had acquired, exclaimed: "God has given them to me; let any other come and take them from me if he can!"

Far from me the intention of minimizing the efficacy of prayer. Don't ask Him to do for you what it is in your own power to do for yourself.

A friend of mine had an Irish cook and a Scotch housemaid. One morning the latter came down in the kitchen and found the cook engaged in fervent prayer before the fire, that would not burn and caused the room to be full of smoke. She saw at once what the matter was with the fire. "Never mind praying," she said; "don't you see the trap is down?" Help yourself and Heaven will help you, said good old Lafontaine. There is no luck in this world; no fate, no predestination. There is character, and there is also talent, but which is of no use without the partnership and the supremacy of character. With character, even without talent, you can succeed everywhere. If you have talent besides, to place at the disposal of character as its servant, then the world belongs to you.

I remember an Englishman who once wrote to me on my return to Europe from a visit to the British colonies: "I have a son who is young, sober, clever, steady, industrious and courageous, and at whose disposal I could place a little capital. Do you think that his prospects in the antipodes would be good?"

"My dear sir," I replied, "a man who possesses the qualities and qualifications that you name need not go to the antipodes. His prospects are good and perfectly safe anywhere."

Believe in yourself and help yourself.—Max O'Rell.

A MERRY HEART DOETH GOOD.

God is an Infinite Parent of all; an all-wise Father; a divine counsellor for all. Love this Blessed One and let Him be thy only guide and counsellor.

Love Is God

Love is the great dynamo of this life, the Creative Energy of the Universe, the great, thrilling, vibrating pulse of things. Let us live in it consciously. Breathe it. Worship it. Glory in it. What a sense of warmth, ecstasy, exaltation follows the spoken word Love, Love, Love. Let us say it with our Spirit voice deep within our souls, over and over. It lifts one above the material plane—above personal affection—so that instead of loving one or a few, we love ALL, every creature, every flower, the Heavens above—the earth below. We dwell in Love. We are Love—and by this realization the grosser ideas that have possessed our minds are consumed. The untrue and unsatisfactory desires are spiritualized. Then the Soul is satisfied with the great Divine conception of Love that fills our Spirit.—Lillian Pray-Palmer.

DOING as others do has been the ruin of many a man. Paul in Rome did not do as the Romans did, but by doing as the Romans ought to do he saved Romans enough to make a Church.—Rev. Dr. Madison C. Peters.

A SOFT ANSWER TURNETH AWAY WRATH.

THE messages that we receive over all the multiform invisible wires of relationship are the exact reflection and correspondence of those we send out.—Henry Wood.

A Student of the Stars

CONCLUDED.

Commenced in February Issue.

As he finished speaking, my companion seated himself opposite to me at the small deal table which stood in my workroom, and reached across and grasped my hands and gazed at me. I could see his lithe, powerful frame twitch, and his eyes assume a strange, unseeing stare, and his hands became rigid and fixed about mine so that I could not have loosened their grasp, had I so desired. Then I leaned forward, and, with my wish the center of my thoughts, I felt my brain absorb the knowledge I desired. Almost instantly I mastered this, and, at my wish, my mind returned to my body. When I looked at my companion his body had relaxed, and he was gasping as a drowning man. I hurriedly forced the contents of the vial into his mouth and, with a few convulsive movements, he regained consciousness.

I, of course, expressed my great gratitude to him for the power of which he had made me the master.

"Do you know, Belsworth," he replied, "by doing what I have done, I have accomplished the greatest act of bravery that man ever dared. I know, and knew all the time, that in your estimation I am a murderer, and, to your crude reasoning, should be killed for your father's death, yet with this knowledge, I placed myself in your power; for you know as well as I, that had you not given me the restorative when you did I would have died, both physically and mentally. As for the colorless fluid which you gave me, it was nothing but mescal, a Mexican drug, which alone would revive me. Accept my thanks for acting honorably toward me. I will now bid you farewell."

"Wait one minute," I exclaimed. "I will go down with you. My servants will probably interfere if you should attempt to leave the building. As a matter of fact, I have been wondering how you managed to come up without being stopped."

"Oh, that was simple. Your watchman did see me and halted me, but I used hypnotic force upon him, and his mind is a blank. I will revive him as I go out, and he will resume the conversation in which we were engaged when he yielded to that force, and will doubtless tell you to-morrow of the suspicious character whom he warned away. Now, farewell, forever." And, opening the door, he was gone.

For a while I mused upon the great future that my new power had opened to me. Fame would be simplicity itself—for might I not now gain from each learned man with whom I came in contact his store of knowledge to add to mine, until my store of knowledge would be the marvel of the present century? So ran my thoughts as I again focused the massive telescope and brought it to bear upon Mars. Then, adjusting the marvelous mechanism so that the lens would move exactly as did Mars upon her orbit, and placing my reclining chair in a comfortable position, I prepared to enjoy my now complete observatory.

The view I got of Mars was probably the most perfect one earthly eyes will ever have, for not only were the earth's and the Martian atmosphere unusually clear, but it was the month of August, with Mars in opposition, and, therefore, we were only thirty-three million miles apart—the nearest the two planets ever approach one another.

The southern hemisphere of the planet lay spread before me like a topographical map of the earth's surface, and the beauty of its red tinge, relieved with gray, white and darker markings, held me entranced. In the center the large, oval Terby Sea stretched its broad expanse; and indentations of the coast of the Maraldi Sea were clearly discernible near the right boundary; while between these two bodies of water, and, indeed, quite surrounding the former, was the great Secchi Continent, south of which lay De La Rue Ocean, into whose center extended a peculiar double peninsula, which scientists have misnamed "Hall Island," and south of De La Rue lay Jacob's Land. In the space above floated the two Martian moons, the larger revolving from east to west, while the smaller, owing to its proximity to the surface, and the rapidity of its revolution, to all appearances, seemed moving in the opposite direction.

Numerous collections of minute buildings were clustered at various points, showing that Mars was not only inhabited but that the inhabitants were in an advanced state of civilization. Choosing the larger one of these cities, which was situated on the west coast of the Terby Sea, I watched intently to see if I could not make out some of the inhabitants, but not even my powerful lens was sufficient to discern any.

As I watched my thoughts reverted to my peculiar experience with my strange visitor, and I longed that my power would suffice to force my brain into the brain of one of the inhabitants of that strange little city. Instantly the scene changed, for, with miraculous swiftness the city seemed to approach closer and closer, until, upon the roof of one of the larger buildings I could plainly see a cluster of people, one of whom was addressing his companions, and pointing upward and toward the earth. Instantly a passion seized me to reap from this man's brain the knowledge which he had of Martian life, and, as my mind formulated the wish, I saw that his gaze was directed into mine. Here, then, was my opportunity, and I centered all of my faculties into the great longing for this transition, and, with great joy, I felt that I was successful, for my mind was even now revelling in the vast harvest room of his mind. Rapidly I mastered most of the contents of this brain, for I knew too well that the utmost haste was necessary lest I should lose the power to regain my own body. Yet even knowing this I was loath to leave any portion of his learning unassimilated. My inordinately selfish love for the acquirement of power spurred me to delve into the innermost recesses of his brain, until at last I felt the body I possessed swaying, and even as I, in fear, tried to force my mind back to my own body, I staggered and fell—and all was blank.

When I recovered consciousness I was aware of a peculiar swaying movement and a confused murmur of voices, and opening my eyes, I looked about me. I was being carried in a litter by people who were strange to my earthly eyes, but yet curiously familiar. Like a flash it dawned upon me that I was no longer John Belsworth of the earth, but an inhabitant of Mars, and had by mine own act brought about this transformation. My thoughts of earthly fame, my hopes for power, my ambition for scientific renown were forever blasted—and again I fainted.

When I awakened I was in a much calmer mood and was inclined to look upon my predicament in a much more logical way. From the brain which I now possessed I had the best of reasons for knowing that the mind I had displaced was a very learned one, and I hoped and prayed that it had sped earthward, and was even now enthroned in my original body, and that, therefore, both that mind and my own were conversant with the same subjects; that, though in reality we had but exchanged bodies, both minds had gained the entire results of the mental development of the other. Thus reasoning, I found solace in the thought that, at some future time, the mind of my earthly representative would wish for a reincarnation of his Martian body, and thus enable me to regain my own. So I resolved to make the best of it, and to use every means to offer to him opportunities whereby he might accomplish this result. I sighed in a satisfied way, and instantly the draperies of the bed whereon I lay were parted and a man bent over me, his face beaming with the pleasure he felt over my recovery, and in a kindly voice said, "Ah, Gamtha, have you quite recovered?"

"Yes, Neso, my brother, I am indeed myself, but I feel weak and faint, and my head does pain. But, tell me—what has happened?"

"First, you must drink this," said he, and, as I took the vessel from his hands and drank the sweet, fragrant wine which it contained, he continued: "Last night, as we were assembled on the broad roof of our college, you were describing to us what our savants had taught you regarding that beautiful green star which has always been of such interest to our learned men, and you advanced the theory that, like Mars, it was inhabited. At this some of the older men derided you, and you became angry and, with great vehemence, denounced them as ignorant scoffers. In the midst of your tirade you stopped abruptly, gazed fixedly at the star for an instant, tottered and fell, striking your head on the stone coping with such force as to render you unconscious. At first we thought you dead, but noting that your heart yet beat faintly, we conveyed you here to your room. But, as it is now past the sixth hour, I must leave you

to take my station at the semaphores. In twelve hours I will return to you. Meanwhile, Monea will minister to your wants, for I shall send her as I pass her father's house, and with her tender love as a balm, I feel assured you will soon recover completely."

When he had left me I arose and donned my clothing, which was not unlike the ancient Grecian costume, seated myself at the open window, and gazed upon the landscape. Everything had a reddish tint, the grass, trees, sea—aye, even the blocks of stone of which the houses were constructed—were red. In the distance stretched a long line of semaphores, toward the nearest of which I could see Neso hastening. Plainly, Mars was not nearly so far advanced as was the earth in science. I saw my way clear to become the Edison of Mars—and more, for I would introduce into this planet all of the inventions that have astonished the world in all ages.

These plans were dashed to forgetfulness by a pair of soft arms which stole around my neck, and looking up I saw my darling Monea.

"Well, dreamer," she said, jestingly, "are your thoughts so weighty that you forget that in ten days we are to be married? Is it right for you to fall and strike your head before you have a wife to care for you in your illness? Now, Gamtha, there must be no more of this. I will not have it." And she stamped her little foot in mock rage.

"What my queen commands becomes the law of her most humble servant. But will her majesty do me the honor to walk with me upon the shore of the sea?" I answered. And, with her loving support to aid me, we walked far from the city, and, seated in the warm sunlight, talked of many things which concerned us alone and will be of no interest to scientists.

During the next three years I brought about improvements in the lives of the people about me; for with great rapidity I "invented" the telegraph, the telephone—in fact, taught the people the power and value of electricity and of steam, for they were in such a benighted age as was our earth about the close of the eighteenth century.

I was honored more than any other man; the king himself did homage to my great intelligence and genius—I was feted and praised—aye, well-nigh sanctified, by the simple-minded people.

Yet, with all of this, I was still dissatisfied with my position, and the reason, therefore, I could not at first determine. My public life was quite in the zenith of the people's adulation, and my home life, as the husband of pretty little Monea, was all heart could wish. In short, my life on Mars was all that my ambition on earth had craved.

One of the chief traits of Gamtha's character was an inordinate conscientiousness, and, in assuming his body, I had made this trait my own, and hated myself for being an impostor who masqueraded in another's body and plagiarized the ideas of the scientists and sages of previous ages and offered them as my own. Besides, I saw no honor in gaining the plaudits of a people intellectually inferior.

As a punishment for my actions I resolved to exile myself from the people whom I had learned to love, and, therefore, when the polar system was in the same relative position as it had been when I first made my advent into Mars, by concentrating my whole attention upon that spot upon the earth's surface where I knew my observatory to be situated, I succeeded in transferring my mind to the body of him who was then using my telescope.

When this was successfully accomplished I found myself in the possession of De Mauteo's body, and found, moreover, that the mind I had displaced had been Gamtha's, for he had, as I had hoped, successfully stood the ordeal to which I had subjected him some years before, and, being conversant with my innermost secrets, had accomplished a revenge which was awful in its fearful malevolence.

I found that he had called upon De Mauteo and had transferred his mind to De Mauteo's body, and, as De Mauteo's feeble mind could not cope with the mighty intellect which was the concentrated knowledge of two worlds, the body of John Belsworth, which Gamtha's had quitted, ceased to exist. Thereupon, in De Mauteo's name, he had written a series of papers upon what he knew to be true of Mars, thus giving to De Mauteo the fame that I had hoped to make my own.

His plans had been carefully laid, and most cunningly carried out, for he had not only spoiled my career on earth, but had returned to reap the rewards of the great

name and happiness I had builded for him in his own country.

My life on earth is forever blasted, for I cannot bring myself to add to the laurels of De Mauteo's fame, for, although he and I are virtually one, I will not offer John Belsworth's learning upon the altar of De Mauteo's name. Therefore, to-night I shall direct my energies to once more effecting my mind's transmigration to Mars. I pray that God in His goodness will grant that I may once more find lodging in Gamtha's body.

I have taken a poison which acts slowly but none the less surely, so that, should Gamtha's eyes meet mine as I look at the spot on Mars where I know him to be at this hour, his punishment for the injury which he has done me will be the loss of his life when his mind is transferred to this body I now inhabit.

I see Mars—I see my house—I see—

(Here the narrative abruptly ends, and no man on earth can say how the end came here or what happened to a man many million miles away. Gabriel de Mauteo's valet found his body stiff and cold, with his hand resting upon the last page of this manuscript, and his staring eyes looking through his vast telescope. The question as to whether Belsworth's mind ever accomplished the great results that this manuscript of De Mauteo's gives him credit for, or whether this is pure fiction, written by De Mauteo, when about to commit suicide, in order that Belsworth's fame might be perpetuated, in accordance with the terms of his will, can never be settled; the secret rests with the dead.)

The God Spirit of Creation

THE fact of life is that for every trespass there must be a penalty. The only forgiveness for sin is to stop sinning; then there is nothing to forgive, and any other policy is wrong, utterly wrong. We pay the penalty for every trespass upon natural, spiritual or moral law, until we learn to respect these laws.

Practice means to do one's utmost to accomplish that which needs to be done, and practice makes perfect. Spiritual practice means to make the heroic attempt to see everything from a spiritual basis, both man and the universe, and it can be done. We can establish the spiritual on earth—the kingdom of God, or the reign of harmony, can come on earth, as it is in heaven.

When we learn to see the very best there is in man we have gained possession of the God spirit of creation and the chaos of human misconception is changed into a Christ realization of things. The earth that was without form and void of all the spiritual elements begins to become divinely methodical and the spirit of God re-creates man in his own image and likeness.

We must see the good in man, and this can be seen only as we reveal it in ourselves. The one who sings his way into the soul of man is a better man than the one who tries to pray his soul into heaven. It is better to serve man than it is to offer prayers of adoration and praise to God. God does not need our praises, but man does need our service.

Just do a thing and don't talk about it. This is the great secret of success in all enterprises. Talk means discussion; discussion means irritation; irritation means opposition; and opposition means hindrance always, whether you are right or wrong.—*Sarah Grand.*

HOPE.—There is always hope in the man who actually and honestly works. In idleness alone is there perpetual despair.—*Carlyle.*

O holy trust! O endless sense of rest!
Like the beloved John
To lay his head upon his Saviour's breast,
And thus to journey on! —*Longfellow.*

Thou shalt reap of that thou sowest,
Though thy grain be small and bare,
God shall clothe it as He pleases
For the harvest full and fair.
—*F. R. Havergal.*

Then gently scan your brither man,
Still gentler sister woman;
Tho' they may gang a kennin' wrang
To step aside is human.
—*Burns.*

For the Breath Is the Life

DEEP breathing is an absolute necessity to strong and vigorous health. Few people know or even practise deep breathing; if they did, and had energy and persistence enough to regularly carry out the practice, they would soon find a decided improvement in their conditions, mental and physical—not to speak of the evolving within of a more serviceable Spiritual Grace. The first manifestation of physical living is breath, writes Henry Harrison Browne, in *Now*. When we cease to breathe we cease to live as physical beings. It follows logically, then, that to live as much as possible we should breathe as much as possible. It will be no exaggeration to say that the majority of diseases arise, as far as the physical cause is concerned, from lack of breath. Few breathe properly. The cause is mental. Fear is the great cause of all disease, and fear at once affects respiration.

To counteract this we must will to breathe and breathe fully. Think breathe and we shall breathe.

Therefore practise deep and slow breathing—that is, controlled breathing—until deep breathing becomes habit. There is nothing in the fact of breathing, more than that it is the one way the soul has of maintaining itself in the body. To breathe is to live. Nothing mysterious about the fact that by deep breathing—controlled breathing—more than that he who breathes long and deep and controls his breath becomes in all matters self-controlled, for by breathing he controls his life. Therefore put your will upon your thought and breathe deeply. Materialize your thought into cell and tissue by breathing with the thought. Thoughts of health, happiness and success can be breathed into bodily expression.

The first requisite is that the lungs be filled. Few half breathe, all the rest have less than half the requisite breath for health and happiness. Then all breathing should be from the abdominal muscles. The "Solar Plexus," about which so much is said just now, and its awakening, is only the natural nerve centre for breath, digestion and circulation. Therefore, when one does not breathe deeply and from this centre, there is lack of all the requirements of health, and consequently all the attendant mental states. Mental states come first, and the breath is shortened by fear and laziness. Most people are too lazy, lack the necessary mental energy, to breathe properly. They breathe without putting the will upon the breathing function. They relax their will from the lungs and abdominal muscles and let the instinctive automatic action get what breath it can, impeded by these thoughts of fear, pain, weariness, &c.

Now, it is so simple that few realize its truth and its importance. THAT ALL we have to do when in fear, weariness, pain, discouragement, and similar states, is to sit down, relax and draw deep, long, controlled breaths to find rest, strength, peace and power. Now try it. No text books, no directions are necessary—just breathe with a sense of Mastery and the Mastery is yours.

Whenever you catch yourself holding your breath or breathing short, at once put the will at work and draw a deep, natural breath. This will soon become the habit, and you will not find the fear, tired condition, doubt or pain afflicting you, for you have given the Infinite Life opportunity for Expression, by taking breath.

A few good exercises for you until you

can originate others are as follows: Stand erect, head thrown back, place arms akimbo and draw breath through your nose till you feel the lungs are full; then exhale through mouth, first a few times naturally; then with more force; then with all the force you have; then open the mouth wide and let it out as slowly as possible. Any good book upon elocution will give you breathing exercises. All the needed change is that you are to *Think* while at the exercise, that *You are Mind (or Spirit) and are manifesting power over all conditions as you breathe. I am taking Power into manifestation.* With this thought, no matter in what form, you will find power. The student of elocution is after a specific form of power, you are after power that you may use in all its forms as you may desire.

At first you may find yourself, after a few inhalations, getting dizzy. The sooner this comes the more do you need the practice, for it is a demonstration that you have ordinarily little oxygen in the lungs and are taking now enough to overstimulate, to intoxicate you. Therefore stop, when this condition comes, and try again, each time gaining until you find no unpleasant condition, but do find LIFE more abundantly yours than ever before. In the morning stand by an open window, or out of doors, and breathe. Breathe from the solar plexus, but remember it is the thought that determines the result. Breathe in love and love will bless you. Breathe in joy and joy will follow you. Breathe in courage and you will know no fear. Breathe with the thought of infinite life and health will be yours. Choose some affirmation from NOW and hold that thought as you by breathing build it into bodily texture; for remember, your body is only your emotions and thoughts materialized. Therefore, by consciously breathing thoughts that you wish to have manifest, you will build a structure that will instinctively so manifest when you have ceased to consciously suggest the purpose of breath.

Have at all times, night and day, fresh air.

Never live in a close room. Pure air and deep, courageous breathing will cure all the ills man is heir to, be they of body, purse or reputation. For

"Tis life, wherefore our lives are scant,
Tis life, not death, for which we pant;
More life and fuller that we want,"

And there is only one way to have more life and that is to breathe more. When we learn never to stop breathing we shall never die. When we learn to breathe properly we shall never be sick, or weak, or poor, nor discouraged. Therefore we must put a thought on guard, and whenever we find that we are holding any thought that is impeding respiration, we must put our will to work at once, and draw deep breaths and resume control of our life's expression. By thus willing we change mental conditions and become master, where before we were slave.

Any gymnastic or physical culture drill is good if taken with these thoughts, but taken with thoughts limited only to body, as too many teachers limit us, they are bad. Remember at all times that, *You are soul* and that *body is the creation of soul and is at all times subject to the conscious will.* Then all exercise is good and tends to Self-Mastery. This Mastery should be the end and aim of all our thought and labor.

"Evening, and morning, and at noon, will I pray."—*PSALMS, lv, 17.*

To a close-shorn sheep God gives wind by the measure.—*Herbert.*

Sore disappointments of to-day often prove grand blessings of to-morrow.

Jesus said: "If ye forgive not men their trespasses, neither will your Father in Heaven forgive you."

A wise and learned man has said that the hardest words to pronounce in the English language are, "I HAVE MADE A MISTAKE."

My notions about life are much the same as they are about traveling; there is a good deal of amusement on the road, but, after all, one wants to be at rest.—*Southey.*

He Was 160 Years Old

THE Mystic Adepts connected with the MAGAZINE OF MYSTERIES believe that the soul should hold its temple or physical body as long as possible here on the Earth-plane. We should all strive to live a long, useful and happy Earth life, and pass out of the body to the Angel World at a ripe old age. In this connection it is well to note that under modern progress and civilization the life on Earth has been prolonged to a wonderful degree. A man said to be the oldest man in the world has just passed on at the village of Khuti, in Albania, Greece. His name was Ismail Hudjo, and he was 160 years of age. He leaves behind him 200 descendants. The old man's faculties were unimpaired even up to his last hours.

The Mystics, through spiritual development and much work and simple plain living, attain great ages in the body.



"Serve the Lord with gladness; come before His presence with singing."—Psalms, c. 2.

"ALL people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.

"Know that the Lord is God indeed;
Without our aid He did us make:
We are His flock, He doth us feed,
And for His sheep He doth us take.

"O enter, then, His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.

"For why? The Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure."

The practice of the presence of God in all we do is to "serve the Lord with gladness" and to "come before His presence with singing."

The best rule for a useful, a helpful, a holy and long and joyous life here on earth is to serve and work with cheerfulness as if it were a great, God-given privilege, which in truth it is. When man learns to do this his whole life is one glad song to God and the angels; he is then continually living in the very presence of the eternal, living God.

Without His presence and without a song of joy and gladness in our hearts in all we do we are in darkness—utter gloom. Walking hand in hand with the Mighty One, doing the necessary work of the world with joy and gladness and without murmur nor complaint, is to walk in the light of all lights; to sing the song of all songs, and reach the realm of eternal bliss. The song that delights our Father and the Angels is the song of cheerful and willing doing—according to His Will.

If we are simply willing to do His Will then our whole lives will be one grand song of gladness. This statement is easily demonstrated; millions upon millions of souls have demonstrated it since Christ first showed us the easy and simple way of true life *now*, here and hereafter. Each one of us has tried other ways and has failed—utterly failed. We have tried this "magic way" and some "royal road" to happiness and have only been led up to a great, insurmountable stone wall and all our hopes of many years in an instant have been dashed to pieces. And then we have to wearily retrace all our steps and try again. Fortunate indeed is that soul who will then be willing to do His Will; who is willing to "Serve the Lord with gladness." Then, and not until then, can we "come before His presence with singing."

Countless mortal ways and means have been devised by man and tried by man to overcome sin, woe, grief, disease, sorrow, despair and darkness and *all* have been dire failures and have intensified misery rather than relieved it—made of life a dirge rather than a glad song. There is only One Way to attainment and that is God's Way. And what an easy and simple way, too—simply willing to do His Will! And what a glad-some and cheerful way it is! There is no gloom or sorrow in true religion—in living the Christ-life—in doing His will. I have lived with God-loving and God-serving men who did not know where they would sleep, where they would get their next meal of food—without goods or property of any kind—yet who were radiant with joy and gladness and peace because they embraced the great privilege of being busy during life here on earth in serving God by ministering in one way and another to the children of God. These Holy men were glad to do His Will; they served the Lord with gladness. They lived in His presence with singing a sweet life-song.

"One of the greatest things a man can do for his Heavenly Father is to be kind to some of His other children." God's Will is for His children to be full of Love, Kind-

ness and Gentleness to all beings. We cannot serve the Lord with gladness or have a song of joy in our hearts if we are the least bit unwilling, envious, or angry; to serve God and do His Will we must once and for all time cleanse and purify our hearts and our minds by casting out of them all thoughts of greed, envy, hatred and pride and filling the heart and mind with love and kindness and gentleness and cheerfulness.

In great poverty, in great prosperity, in happiness and misery—at all seasons and all times—we should serve God with Love and gladness. At the very last analysis we find that "God is Love." Love made the universe and holds it together. The mortal cannot approach God only through Love. When all else passes Love will still exist; Love is without beginning and without end. "God is Love." How can we serve God and come before Him with glad songs without Love? These words of Paul will last forever: "Though I speak with the tongues of men and of angels and have not Love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned and have not Love, it profiteth me nothing."

LET THE ABOVE WORDS OF GOD, THROUGH PAUL, BURN DEEP INTO YOUR SOULS, HEARTS AND MINDS. THE GREATEST THING IN THE UNIVERSE IS LOVE.

When man really loves God then he is really religious; then he is not only *willing* to do God's Will, but *does* God's Will; then he serves the Lord with gladness and cheerfulness and rejoicing; then he serves the whole—all beings—without murmur or complaint; the God-lover is calm, serene, joyful, helpful, peaceful and blissful, no matter what part in the Great Whole he may be.

"Love never faileth" and is the supreme possession: IT LASTS. No life here on earth can be a failure if we really Love. The Great Souls of the world overflow with Love. Real success and real life come only to the soul that recognizes that "God is Love." Real success and real life can be had *now* and *here* through this mighty Love.

This truth has been preached, taught and written down in all ages to billions and billions of souls by countless sages, seers, philosophers, mystics, good and wise men; but it remained for the Blessed Master, Christ, to present it in an easy and simple and comprehensive way, and any aspiring soul can save much time and complex and confusing study by going to the Bible and reading the simple words of truth uttered by the Master, who was simple, meek, humble, lowly, kind and gentle to all, yet was so forceful and powerful that His coming and ministry to man changed the whole world so that to-day the very flower of humanity on this planet has reached God and eternal joy through Him. Wherever we see civilization, progress and prosperity and happy, peaceful homes, there we will see the land dotted with Churches of Christ, school-houses, universities and smokestacks of industry. Christianity, Civilization, Education, Great Industry and Prosperity and Happy Homes seem to go hand in hand. Is this a mere coincidence? I say No! It is the Hand of the Great God, through Christ, that is at work.

Then, dear souls, let us all try to "Serve the Lord with gladness" and "Come before His presence with singing." Let us be willing, cheerful and happy workers *now*, and be joyous and uncomplaining *here and now* in the presence of the ever-present God.

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

The "Positive" Faith

SOME time it will be considered a crime to talk of death, or, indeed, of anything of a negative character. We shall yet follow the injunction of Jesus: "Let your speech be yea, yea, and nay, nay." It is a crime to-day to throw offal in the streets, but some time it will be a crime to speak foul or negative thoughts, for we shall discover that our thoughts are the world's dynamic forces, which crystallize into the things that make up our external lives. There are mental channels which it is as great a crime to pollute with our pernicious thoughts as it is to defile our public avenues with filth which breeds pestilence. The avenues of the human mind should be kept as pure and uncontaminated with perverse ideas as our thoroughfares should be kept clean of refuse. The sanitary condition of the mind should be looked to as well as the sanitary condition of our homes and cities.

The Code of Health

A WELL-KNOWN monthly gives the following instructions as an aid in the preservation of health:

1. Breathe only (and plenty of) pure air.
 2. Drink only pure water.
 3. Eat only pure food.
 4. Take sufficient muscular exercise.
 5. Preserve proper attitudes.
 6. Discipline the mind by proper mental exercise.
 7. Take proper rest, recreation and sufficient sleep.
 8. Restrain the passions and govern the emotions.
 9. Give attention to personal cleanliness.
 10. Be temperate in all things.
- If these rules are followed, health, peace and competence will be the result.

We shall yet discover that there are mental laws which demand our attention and respect. We shall discover mental laws of health, of peace, of prosperity, and that to disregard them is a misdemeanor. Is it not reasonable to suppose that if there are physical laws demanding our respect, that there are mental laws as worthy our consideration? The world is not all physical, to say the least, and there surely must be mental laws to obey, if, in fact, all law is not mental.

Into the silence enter now,
And from her secret chambers
Take from Wisdom's stores, and thou
Shalt feel the power of gods bestow
On those they love.
And from above
Shall Knowledge, Love and Truth Divine
Fill and o'erflow this soul of thine.

It is not in place to discuss the character of Magnetism, whether it be a fluid, a gas, a vibration of something, or what not. We know that it is an emanation, a virtue that goes from the healer to the healed. When the poor diseased woman only touched the hem of the Master's garment he noted it at once and said, "Somebody hath touched Me, for I perceive that virtue is gone out of Me." And then turning to the woman he said, "Thy faith hath made thee whole, go in peace."

The fervent, God-loving Mystic, when he begins any work, silently says to God, with a filial trust in Him: "O, my God, my loving Father, since Thou art always with me, and I must now, in obedience to Thy commands, apply my mind to this work, I beseech Thee to grant me the grace to do it well; and to this end do Thou prosper me with Thy great and mighty power, receive all my works and possess all my affections, in Christ the Master's name. Amen."

All things are possible to him who *believes*; they are less difficult to him who *hopes*; they are more easy to him who *loves*, and still more easy to him who perseveres in the practice of these three virtues.

No man can have blissful peace without God, and there is no man whom God is not trying to reach and win. Some time, somewhere, each soul will reach its goal—God.—
Frank Harrison.

The greater perfection a soul aspires after the more dependent it is upon Divine Grace; perfection means obedience to God's Laws.

Distrust of others is often caused by distrust of self.

MAN'S RATIONAL FOOD

LOOKING at vegetarianism in the light of comparative anatomy it is self-evident that man was designed to be a vegetarian and nothing else. Quadrupeds are divided into classes according to their foods, and with the single exception of man no animal as a class has ever varied from the design of nature.

These classes are carnivorous or flesh-eating, the fruit-eating, the grass-eating and the omnivorous. Each of these classes has distinctive organs adaptable to the digestion of the kind of food it eats and to no other kinds.

Man has artificially become an omnivorous animal, in spite of the fact that anatomically he is a fruit-eating animal. It is an amusing and significant fact that the only typical omnivorous animal is the pig. Man is trying hard to be a pig, says Professor Leo Weiner, of Harvard, in *Home and Garden*.

The carnivorous animals all have short intestines, adapted only to the digestion of meat. They have only one stomach, and could not digest grass as the cow does. Their teeth are all long and sharp, so that they can tear meat, but they have no flat-topped teeth to grind vegetable foods, as man has.

It has been said that the so-called "canine" teeth of man are like those of the carnivorous animals, and that this is an indication that man is an omnivorous animal. This is not correct. These are not canine teeth, strictly speaking. To be sure, they are somewhat pointed, but they are flat also—flat and pointed and not round and pointed, like those of the carnivorous animals.

The grass-eating animals have several stomachs—from two to five—and long intestines, especially adapted to the digestion of grass. They have also flat-topped teeth for grinding.

The fruit-eating animals are the only ones that resemble man. They have only one stomach, and a medium length alimentary canal, half-way between that of the carnivorous and the grass-eating classes. The nearest animals to man are the monkey and ape. They are fruit eaters.

No meat-eating animals in the world have the horizontal movement of the lower jaw in eating, as man has. This is proof positive that man is not a meat eater, according to the design of nature. These arguments on the physical side of the question prove primarily that man is not physically adapted to the eating of meat.

From an economic standpoint it can easily

be seen that man must sooner or later become a vegetarian. This is merely a question of time and a matter of room. The increase of civilization and of population gradually must do away with cattle-raising, because the absolute demand for room will kill the industry entirely.

When we eat meat we are eating the product at second hand. The vegetarian has been eaten by the animal, and a large part of it converted into bone and tendon, and wasted, and we eat only what is left and made into flesh.

To reduce the economic problem to figures: One acre of land would furnish enough grain to support ten men. Thus you see, when the increased population causes an increased demand for food and for land on which to raise foods, it will become necessary to raise that which is the most economic—in other words, that which will produce the most per acre.

The hygienic argument you can obtain from any reputable physician, who will tell you that meat eating is heating to the blood, that it is especially a stimulant more than a food, and that there is great danger of the transmission of various serious diseases from animals to man.

Meat eating in the ideal stage is bad enough. If the animals that we eat were in all the health with which nature endows them, roaming wild and free over the open fields, with plenty of exercise, and permitted to choose of their own free will from the best of the various vegetable growths for their food, that would be one thing. But as civilization has advanced cattle are raised for the sole purpose of slaughter. They get little or no exercise.

Any veterinary surgeon will tell you that animals kept without exercise will contract and propagate various diseases which are practically unknown to them in their wild state. They are artificially fattened, and this kind of fat is not the sort of material which we should put into our bodies.

But it is the appalling character of the disease in the meat which frightens us. Tuberculosis, one of the most common and fatal of diseases among cattle, causes great destruction of human life by consumption. A recent alarming spread of leprosy in Norway, Hawaii and the other fish-eating countries is traced directly by scientists to the eating of fish. In this case, to be sure, it is thought that the eating of the fish raw, instead of cooked, is what brings on leprosy, but the simple fact that germs are there at all is sufficient.

Live to a Great Age

This Magazine urges its readers to strive to live to a ripe age—one hundred or more. It is of great advantage to the soul before it passes on to the Angel World to have lived on the Earth plane a long, useful, cheerful and happy life. The Mystics knowingly say, "Hold the body as long as you can and get all the knowledge and experience you can while here on earth."

At ninety years of age Victor Hugo wrote, with eternal spring in his heart, that he breathed the fragrance of the lilacs and the violets and roses as at twenty years. He was a spiritual man, and the nearer the soul of a spiritual man approaches the Angel World the more he feels the fountains of eternal youth coursing through his arteries. This condition is possible to everyone who understands how to live, and lives accordingly. The examples of those who have attained the highest rewards in letters, in art, in science, in war, in affairs of state, after what is known as middle life, outnumber the examples of youth a thousand to one. One is never too old to learn and strive for knowledge. The study of anything that adds knowledge is inspiring and lengthens our days.

Chaucer did not begin the *Canterbury Tales* until twenty years after he was forty. At eighty, Wordsworth was writing sonnets. Hermanric, the Ostrogoth King, did not develop any particular martial spirit until after he was double the prescribed age. It was while he was between the age of eighty and a hundred that his victories were won. The Roman general, Camillus, achieved his greatest victory over the Gauls after he had passed fourscore. The present mature generation remember that von Moltke had passed seventy years before he had mapped out his triumph at Sedan.

Carking time does not make man old half so fast as does carking care. At eighty-eight Gladstone was recreating in Greek and Latin. Sir Isaac Newton, of whom it was said that if all the great men of all ages could be assembled in a congress, by unanimous consent he would be chosen to preside, was still making discoveries at eighty-five. Goethe was still writing when his last sickness came, and that was not until he had reached fourscore.

How To Be a Pessimist

FROM a recent lecture by President Hyde of Bowdoin College we make the following extract, showing the true road to pessimism. Mr. Hyde said: "Live in the passive voice; be intent on what you can get rather on what you can do. Live in the subjunctive mood, meditating on what might be rather than what actually is. Live in the third person, finding fault with the people instead of setting your own affairs in order, and prescribing their duties rather than your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character or service of high ends, and you will be a pessimist before you know it."

How Man Rises to Power

IF we look into the lives of all great and powerful men we invariably find that they were men who always cheerfully did whatever work was at hand. Swami Vivekananda, of India, says: "The only way to rise is by doing the duty that is in our hands now, and thus making ourselves stronger and going higher, until we reach the highest state. Duty is not to be slighted. The man who does the lower work is not, therefore, a lower man than he who does the higher work; a man should not be judged by the nature of his duties, but by the manner in which he does them. His manner of doing them and power to do them are the test of a man. A shoemaker who can turn out a strong, nice pair of shoes in the shortest time is a better man, according to his works, than a professor who talks nonsense every day of his life."

The fanatic is a disturber and does not perform good works. When you avoid fanaticism then you will work well. It is the level-headed man, the calm man, of good judgment and cool nerves, of great sympathy and love, who does good work. The fanatic has no sympathy.—Vivekananda.

To forgive and forget an injury done by another is divine; it is God's way.

Contentment

Oh, happy day for him who gives up striving to be richer, wiser and more clever than his fellows and settles down content to be himself. . . . Then for him has the millennium dawned. Then shines the sun for him. Then for him blooms the rose; for him the waters murmur and the wind sighs in the forest, or croons the rustling corn. He shares the speed of the trout and the song of the wren. Everywhere he is in touch with the heart of humanity. All joys are his joys; all sorrows his to assuage. Child is he with childhood everywhere. To him flow the love and heroism of the world; for he has no longer any private or particular life. His bark has sunk to another sea—he sails now on the serene and smiling waters of the Universal.

A MAN with ability will sooner or later make his way. There never was so urgent and so general a demand for every form of talent and ability as there is now.

MAN is a prevalent force and a new law unto himself.—Thoreau.

I THINK the song that is sweetest
Is one that is never sung—
That lies at the heart of the singer,
Too grand for mortal tongue.
And sometimes in the Silence,
Between the day and night,
He fancies that its measures
Bid farewell to the light.

A THREAD of Law runs through thy prayer,
Stronger than iron cables are.
And Love and Longing, toward its goal,
Are pilots sweet to guide the Soul.

Prayer

THERE is an eye that never sleeps
Beneath the wings of night;
There is an ear that never shuts
When sink the beams of light.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

There is a power which man can wield
When mortal aid is vain—
That eye, that arm, that love to reach,
That listening ear to gain.

That power is Prayer, which soars on high
And feeds on bliss beyond the sky.
—Selected.

BISHOP CUMBERLAND, being told by some of his friends that he would wear himself out by intense application, replied, in the words of Bacon, "It is better to wear out than to rust out."

THE ideas, as well as children of our youth, often die before us. . . . The pictures drawn in our minds are laid on in fading colors, and, if not sometimes refreshed, vanish and disappear.—Locke.

Incredulity is not wisdom, but the worst kind of folly. It is folly because it causes ignorance and mistake, with all the consequents of these; and it is very bad, as being accompanied with disingenuity, obstinacy, rudeness, uncharitableness and like bad dispositions; from which credulity itself, the other extreme of folly, is exempt.—Barrow.

Real Joy and Peace

Calm Serenity Is a Sublime Power That Comes from God

By Frank Harrison

THE real Joy and Peace of which sages, philosophers, poets and prophets sing can come from only one source—God.

I am speaking of that lasting Joy and Peace—Eternal Peace—which we see in all mighty and powerful souls.

Real Joy and Peace comes from KNOWING and DOING, rather than from faith or belief. It comes when we *live* with God and Christ, when we *know* the Will of the Mighty One—when we *live* by the Will of God, our Blessed Father.

Faith and belief can carry us a little way toward God. We must have more than faith and belief—we must love and *know* God and Christ, and adore and worship Him and the Son; we must revere and glorify Him and the Son by loving obedience and loving service and prayer and song. Not until then can the soul have that blessed calm and peace and serenity and power that are eternal and the sublime power of the universe—that peace that passeth all understanding.

The study of psychic and occult science, mental science, metaphysics, mysticism, and the countless cults, carries the soul so far on the path, but does not bring it to eternal Joy and Peace—to oneness with God, the Mighty One—to the superconscious or blissful state.

This blissful and powerful state is attained in only one way. It is attained through simple and childlike love for God and Christ. It is attained by simply going to God and Christ on bended knee in the closet and earnestly and sorrowfully and penitently and humbly asking pardon and forgiveness for all sins, and completely surrendering the weak mortal will to the Mighty Will of the Father.

Man in all ages has tried countless ways to reach real Joy and Peace, and he never succeeds until he goes to God and Christ, and becomes as a little child, and asks the loving Father to forgive him his sins and take him, the prodigal son, by the hand and lead him.

I tell you, dear souls, **THERE IS ONLY ONE WAY** to real Joy and Peace, and that is God's Way—Christ's Way.

There is only one text-book that teaches real Joy and Peace, and that is God's Book—the Bible.

There is only one power to open the doors to Light, Truth and Eternal Joy and Peace, and that is the power of a simple and earnest prayer to God, with sorrow and penitence in the heart for past sins, errors and mistakes, and a desire to live with and know God—a desire to do His Will only.

There is only one peaceful and powerful force in the universe, and that is God and Christ and the Holy Ghost, and when man fully and clearly realizes this grand truth, and gives love, honor and reverence and glory to God and Christ, then will he know and realize real Joy and Peace.

Therefore, we must *know* God, through Christ, and be one with Him before we can realize real Joy and Peace.

Faith and belief are good; but love and obedience and knowledge—oneness with God through Christ—are better, and carry the soul to real Joy and Peace—eternal bliss.

This real Joy and Peace is indescribable.

Real Joy and Peace is a Divine Gift, and it comes from the soul—the eternal part of man. It is the ripened fruit of the soul when it realizes its oneness with the Mighty One.

Real Joy and Peace is the culmination or end of both a complete surrender and a complete victory of the soul—surrender to God and victory over the senses and mortal will.

Real Joy and Peace comes only when we walk and talk and work and live with God, Christ and the Angels—when we *know* God.

Real Joy and Peace is the result of a new birth; it is complete regeneration and sanctification, as taught by the Master. It is entering a new and sublime state of consciousness, which produces calm and serenity that nothing in the world can disturb.

This real Joy and Peace is the hall-mark, as it were, of genuineness, of mightiness, of divine presence; it is the mighty will and power of the very God and Christ manifesting in man, and makes man a mighty power for great and lasting works *now, here, and hereafter*.

With this real Joy and Peace man becomes more than man, because he is living and working with the Great God of the universe, absolutely free and non-attached to the petty and sordid things of the world. Real Joy and Peace is the effect of the soul coming back to its source—God. We are all children of one loving Heavenly Father, struggling to reach Him and Heaven—eternal Joy and Peace.

May the Blessed Father, through His Son, our Lord and Master, reach you, dear soul, and give you eternal Joy and Peace and Bliss, is my earnest prayer.

Just Go On Smiling

By Annie Harmon Pierce

SAD soul, oh, why this vain repining
For that which might have been?
Force smiles, if need be, to your face—
Take courage once again.
Just put your shoulder to the wheel,
With song the way beguiling,
Then raise your tired eyes to Heaven,
And go on smiling.

Does care oppress your fainting heart,
And all the way seem dreary?
And does life's journey seem too long
For feet grown all a-weary?
Just put your shoulder to the wheel,
With song the way beguiling,
Then raise your tired eyes to Heaven,
And go on smiling.

Do friends desert you in your need,
And loved ones pass beyond your ken?
Do pin pricks fret and sword thrusts
wound?
All this and more? What then?
Just put your shoulder to the wheel,
With song the way beguiling,
Then raise your tired eyes to Heaven,
And go on smiling.

For life, believe me, has not room
For foolish, doubting fears;
And smiles will smooth life's rugged way
Far more than idle tears.
So put your shoulder to the wheel,
With song the way beguiling,
Then raise your tired eyes to Heaven,
And go on smiling.

Pain and sorrow come to all;
None have escaped them yet.
Let's learn the lesson that they teach,
And then—why, just forget.
And with our shoulders to the wheel,
With song the way beguiling,
And brave eyes raised to pitying Heaven,
Just go on smiling.

Let hope and love and courage rule
Within a trusting heart.
Cast off the fears and idle tears,
And bravely act life's part.
Once more with shoulder to the wheel,
With song the way beguiling,
We'll raise sweet, happy eyes to Heaven,
And go on smiling.

A Prayer

THE day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry * * * Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—Robert Louis Stevenson.

The little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper
Who never has failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do.
Then leaving all our weakness
To the One divinely strong,
Forget that we bore the burden,
And carry away the song.
—Phillips Brooks.

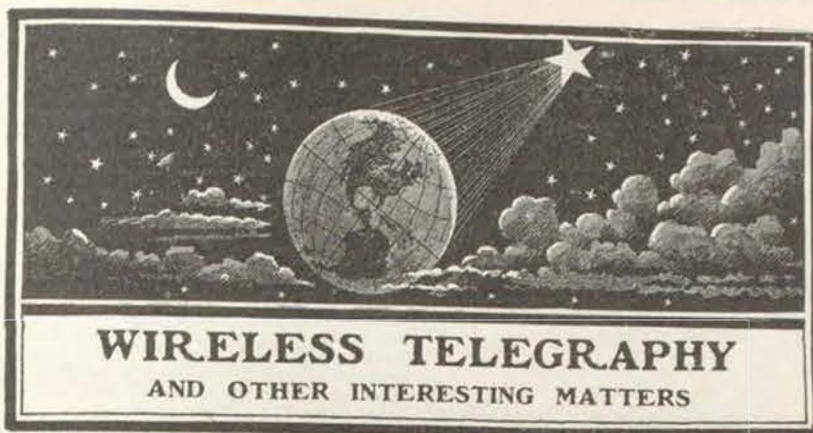
The Twentieth Century spiritual leaders will sing of the Mighty Love of God, as taught by Jesus, rather than the mighty anger and wrath of God as taught by the old prophets and teachers before Christ's coming and the religious leaders of the Middle or Dark Ages. We live now in the beginning of a new age—the Age of Light.

Prayer to God refreshes the soul and is a glad song to the Angels, who ever hover about us trying to lead, direct and guide our every thought and action.—Frank Harrison.

The teachings of Christ are not only possible to *live*, but are practicable and will carry the soul to God and the Angel World *right now and here*.—Frank Harrison.

Religious emotions which bear no fruit either in love, faith, benevolence or willing and active service, are better suppressed.

A profound inward peace comes to all real God-loving souls.



Marconi on the Future of Wireless Telegraphy

THIS is truly the Psychic Age! Marvelous discoveries are being made—and more marvelous discoveries are to come, of which the world has not yet dreamed. This is so all along the line of PRESENT-DAY THOUGHT. PROGRESS IS IN THE AIR EVERYWHERE! And even now the spanning of the mighty Atlantic by wireless telegraphy is, we may assert, an accomplished fact. Note the honors paid to one of the most remarkable inventors of the day, in a recent banquet given to the discoverer of wireless telegraphy, Signor Marconi. The following account is condensed from a recent issue of one of the great New York dailies, from its correspondent at St. Johns, N. F. During his speech in reply to Sir Cavendish Boyle, Governor of Newfoundland, Signor Marconi spoke in substance as follows:

"If my system of wireless telegraphy can be commercially established between different parts of the earth, in regard to the possibility of which I may state I have not the slightest doubt, it would bring about an enormous cheapening in the methods of communication at present existing. The system of submarine cables of to-day fulfills the demands of communication to a great extent. But the great cost of the cables themselves, and their heavy working expenses, cause the existing method to be beyond the reach of a majority of the people inhabiting the various countries of the world. But could this new method be applied, I believe the cost of what we now call cabling to England might be reduced at least twenty fold. The present rate is twenty-five cents a word. I do not see why, eventually, with the wireless system, this cost should not be reduced to one cent a word or less."

Observing that he was half a Britisher by birth, Signor Marconi continued:

"With regard to the British Empire, the wireless system has a quite special importance, as facilitating the methods of communication between the mother country and her great colonies beyond the seas, and it cannot but result in still more firmly cementing the bond of unity and a common cause in the interest of civilization, of which the Empire has, during the anxious times of the last two or three years, given such a splendid example to the world. This colony of Newfoundland is the first in which a message was received by cable from across the ocean, and I am glad to say it has equally been the first to receive a message across this same ocean without a cable. It is my sincere wish that, if there is anything useful in my method, this country should not be the last nor the least in participating in its benefits. It is my sincere wish that Governor Boyle and the members of his Government may, in the future, always have cause to look back with satisfaction on the great assistance and encouragement they have afforded me in the carrying out of my work."

Are You There?

UNDER the title "Are you there?" the following lately appeared in a London newspaper:

"The Cunard steamer *Lucania*, which arrived at Liverpool on Saturday, reports having been in communication at sea by Marconi's wireless telegraphy on Wednesday last with the same company's outward-bound steamer *Campania*, which left Liverpool on the 21st inst. The following is the report of the captain of the *Lucania*:

"12.48 A.M. received first signals from *Campania*—asks are you there. Replied, 'Yes, here, *Lucania*.'"

"*Campania*: 'Have you got anything for us?'"

"'Yes. *Lucania* sends best wishes for pleasant voyage. All well.'"

"*Campania* replied: 'All right; thanks. Message for Captain McKay—' Captain Walker sends his respects to Captain McKay. We have experienced very bad weather since leaving Liverpool. All well.'"

"*Lucania*: 'Message received all right, thanks.'"

"*Campania*: 'Have you seen any ice, or have you experienced any fog?'" The *Lucania* had seen and experienced both, so came back the wireless message.

An Historical and Scientific Fact

DR. CARL LUMPOLTZ, the traveler and explorer, who has been spending the last five years in the hitherto unknown regions of Northwestern Mexico, in the interest of the American Museum of Natural History of New York, and who is the first white man who has lived among the cave-dwellers in these parts, says of the descendants of the ancient cave-dwellers: "They are monogamists, and lead on the whole a very happy existence. Among many of the tribes he found a higher degree of morality than in civilized countries. They are highly intelligent and are, the lecturer said, a race far superior to their kinsmen in the United States and South America. Theft and disease are both unknown among them. The land is held in common. Their principal food consists of Indian corn and beans. They attain a great age. Both men and women of 100 years and over are often met with in the pine regions."

Ghost of the Nine of Spades Haunts Him

SCREAMING and running from an apparition that holds the nine of spades in its hand, which he believes to be the ghost of his wife, Thomas Mulhearn keeps the inmates of the county jail at Paterson, N. J., alarmed and in terror.

Mulhearn several months ago shot his wife, Mollie, the Queen of the Gypsies, who made her living by telling fortunes by means of cards. He asked if a business he had planned to open was going to be a success. She could not find a good fortune in the cards for him. The nine of spades persisted in coming up. She said that she saw her own death in the cards, and threw them down. He shot her.

Since being sent to the county jail to await trial for the murder of his wife, he is in constant dread, and it is feared that he may not be well enough to stand trial. He leaps up screaming and shouting for the apparition to leave him. He says that he sees his wife, holding the nine of spades in her hand. He says he would gladly end his life if he thought the ghost would leave him at death.—*New York Journal*.

A LARGE Newfoundland dog saved Fred Hane, 16 years old, from being burned to death at his home. Hane, who was asleep, was alone in the house except for the dog when the fire started. The latter smelled the smoke as soon as the fire started, and commenced to bark. It could have escaped easily, but refused to desert its master. When the boy did not waken, the dog went into the bedroom, and, jumping on the bed, tugged at Hane's nightclothes until he awoke.

The Odor of Minerals

GOLD and platinum have little or no odor, but the smell of newly cut tin and of other metals is very pronounced. It is suggested that uranium furnishes a clue to the odors of metals, as this is a very strong smelling substance, and it is always giving off the so-called Becquerel rays, consisting of streams of minute corpuscles.

The Amazing Latent Force Found in a Common Vegetable

SCIENCE has been startled to find that such an insignificant, commonplace vegetable as a squash is capable of elevating a five-thousand-pound weight. Experiments testing the marvelous force latent in the vegetable world were conducted recently by Charles H. Ames at the Massachusetts Agricultural College, Amherst. A squash was harnessed in such a manner as would permit it to exert its utmost lifting powers. In describing the preliminary experiments and the theories on which they based their plans, Mr. Clark, president of the college, says: "The following considerations suggested the idea:

"First. It is well known that beans, acorns and other seeds in process of germination often lift heavy masses of earth in forcing their way to the light.

"Second. Common mushrooms have displaced flagstones, many years since in Basingstoke, and more recently in Worcester, England. In the latter case a gentleman, noticing that a stone in the walk near his home had been disturbed, called the police, under the impression that burglars were plotting against him. Upon turning up the stone, which weighed eighty pounds, the rogues were discovered in the shape of three giant mushrooms.

"Third. Bricks and stones are often displaced by the roots of shade trees in streets. Cellar and other walls are frequently injured in a similar way.

"Fourth. There is a common belief that the growing roots of trees frequently rend asunder rocks on which they stand by penetrating and expanding within their crevices.

"Not knowing of any attempt to measure the expansive force of a growing plant, we determined to experiment in this direction. First we thought of trying the expansive force of some small, hard, green fruit, such as a hickory nut or pear, but the expansion was so slow and the attachment of the fruit to the tree so fragile that the idea was abandoned. The squash, growing on the ground with great rapidity, and to an enormous size, seemed on the whole the best for the experiment. Accordingly seeds of the mammoth yellow Chili were planted in the propagating pits of the Durfee plant house, where the temperature and moisture could be controlled. A rich bed of compost from a spent hotbed was prepared, and here, under the care of Professor Maynard, the seeds germinated, the vine grew vigorously, and the squash lifted.

"The experiment was watched day and night by relays of scientists. The apparatus testing the lifting power of the plant consisted of a frame of seven-inch boards. In this frame the squash was deposited and encircled with iron straps; above the frame was placed a lever on which were weights to measure the lifting power. As the growing squash elevated the weights, others were added. The record shows that the lifting done was as follows:

	POUNDS.
21st of the month.....	60
23d of the month.....	91
24th of the month.....	162
26th of the month.....	277
27th of the month.....	356
31st of the month.....	500
11th of second month.....	1,100
15th of second month.....	1,400
3d of third month.....	2,215
12th of third month.....	2,500
18th of third month.....	3,120
31st of third month.....	5,000

"Here the iron harness gave way, but the record proves that many things heretofore regarded as fairy tales are facts."

An Accident the Real Discoverer

SOON after Lord Kelvin had assisted in laying the Atlantic cable when he was yet known as Sir William Thomson, his mind was greatly troubled in devising some method for perfecting the ordinary telegraphic apparatus used on overhead wires, as the old method, or the one then in vogue, was not suited for the varying currents passing along the cables.

The laying of the electric current had the effect of making them run together in one bottom current, with surface ripples. The difficulty which Lord Kelvin had to overcome was to invent a means of clearly distinguishing all the delicate fluctuations.

One day the great inventor's eyeglass dropped off and swung in front of the magnet. The glass deflected its movements, and from this simple and unexpected incident the "mirror instrument" was invented. The eyeglass, it is said, forms part of Lord Kelvin's most valued treasures.



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BLESSED ANGELS, I greet
 ye, and ask ye to continually
 assist me in this noble work.
 May my efforts always be to
 obtain a greater knowledge
 of the Divine Laws governing
 the life of the individual upon
 this planet, and to make that knowledge
 of use in uplifting the soul and relieving the
 sufferings of my brother man.—"Zamael."

J. F. B., February 1, 1835.—The sign
 Aquarius, under which you were born, is one of
 the most humane signs of the twelve, and gives
 you strong sympathetic qualities which should
 make you well liked by those with whom you
 come in contact. There are some indications
 of extremely long life, for you have been en-
 dowed with the vitality which should keep you
 always in good physical condition, if you will
 lift your mind to the highest plane of thought
 and always look for the beautiful in nature.
 The mind has much to do with the condition of
 your body, and if the mind is always striving
 upward toward better conditions the body is
 bound to feel the impulse and rise into better
 physical conditions. It is through the con-
 quering of self that the highest attainments
 are made in this life, and if you avoid selfish-
 ness and cultivate those sympathetic feelings
 which are inherent to most of those who are
 born in the sign of your birth, you will become
 much esteemed, and will advance to a good
 position in the society in which you move.
 Your colors are White and Blue, and one of
 your most fortunate days is Saturday.

WAITSBURG, November 7, 1857.—The fif-
 teenth degree of the sign Scorpio was the rul-
 ing part of the Zodiac at the time you were
 born, and under this sign you have been given
 a great deal of vitality, which expresses itself
 by enabling you to accomplish many impor-
 tant works and to become quite successful in
 almost any undertaking upon which you fully
 concentrate your energies. You have some
 hypnotic power, if you would give it proper
 cultivation; but you must be very careful to
 avoid experiments upon other human beings.
 When you have properly learned the use
 and control of this power, you will also have
 attained knowledge of the Soul faculties which
 will guide you in using it rightly and only for
 good. One of your fortunate days is Tues-
 day. During the year 1903 you will have ex-
 cellent opportunities for success, with some
 business which you will start probably upon
 this day, in the early part of the year. Your
 Birth-stone should be an Opal.

MRS. C. B. H., March 24, 1843.—The planet-
 ary positions on the day of your birth, which
 was Friday, were such as to give you strong
 impulsive tendencies, and show that you have
 an emotional nature which will lead you to
 look for the highest which can be attained in
 everything you undertake. You are shown to
 have excellent success in this life, from a
 business point of view, in making investments,
 or going into legitimate enterprises connected
 with real estate. If you were of the male sex
 I would be inclined to recommend you to take
 up an occupation like mining or coal dealing.
 There is a great deal of mechanical energy in
 your nature, and through concentration of
 thought along lines which have been suggested
 in the past numbers of THE MAGAZINE OF MYST-
 ERIES, you might be able to attain inventive

powers which would be of much utility, not
 only to yourself but to others. Your Birth-
 stone is a Blood-stone, and your colors are
 chiefly the Reds and their modifications.

McE'L., July 19, 1861.—The sign Cancer,
 under which you were born, is the first sign of
 a watery nature in the regular order of the
 Zodiac, and governs, to a great extent, the
 emotional faculties. Had you been governed
 entirely by this sign, you would have been
 extremely sympathetic and emotional; but
 the position of the planets at the time of your
 birth have changed this somewhat and have
 made you impulsive and nervous. A great
 many of the planets were, at the time of your
 birth, located in what are called Fiery signs.
 You should try to control anger and passion
 at all times, and avoid anything which would
 lead you into controversy or disputes. There
 are shown to be some troubles existing in fam-
 ily affairs which have been caused by your
 impulsiveness, and you have had disagree-
 ments, to some extent, with relatives and
 neighbors on this account. Try to cultivate
 a feeling of calmness by concentration of your
 mind and vision upon the vibrations which
 emanate from the light surrounding a Moon-
 stone and you will receive very beneficial re-
 sults, for this stone is your Birth-stone.

L. E. K., March 13, 1867.—You came to
 this world under the sign Pisces, which is ruled
 by the planet Jupiter, and is the twelfth or
 last sign of the Zodiacal circle. It is a Watery
 Emotional sign, and naturally you partake of
 many of its characteristics. The positions
 which the other planets held at the time of
 your birth and the position of your own ruling
 planet give excellent indications as to some
 psychic or clairvoyant powers, which can be
 developed if you give these matters some study.
 You will meet with fair success during your
 life, and will have exceptionally good oppor-
 tunities during the coming year. During this
 year your ruling planet will return to the same
 place which it held at the time of your birth
 and will give an extra impulse to your vital-
 ity, and will also aid you in making some finan-
 cial gains. The deep purple Amethyst is your
 Birth-stone, and you will be benefited by wear-
 ing one.

JAY M. CROTTY, August 19, 1878.—You
 were born on Monday under the sign Leo, and
 the position of the planets affecting the Earth
 at the time of your birth would incline me to
 indicate your occupation as being one con-
 nected with earthy products, the buying and
 selling of earthy materials or agriculture. It
 is in this line of work that you will achieve the
 best results financially, and in which you will
 also have the best health and most happiness,
 although born under the Fiery sign Leo, which
 would give some mechanical tendencies. You
 are shown to be quite generous, to make nu-
 merous friends and agree well with most of
 those with whom you are brought in contact.
 In married life you will make strong friend-
 ships among the relatives of your companion.
 There are some indications of travel, but your
 journeys are almost exclusively by land and
 of short duration. Your colors are Red and
 Green, and you should use a Ruby for your
 Birth-stone. Try to lift your thought to the
 highest possible planes, remembering that the
 Sun, who manifests all warmth and life
 upon this Earth, is also one of your rulers and

sheds cheerfulness and peace, an example
 which you should endeavor to follow.

SCOTT, June 12, 1876.—On the day of your
 birth, Monday, the Sun was in the second
 decade of the sign Gemini; the planets Mercury
 and Mars thus become your rulers. You
 are shown to have an extremely active dispo-
 sition, are somewhat impulsive and do not
 have sufficient control of self to make the at-
 tainments which you should truly desire.
 There are strong indications of travel, but you
 must avoid this to some extent, especially
 when it would necessitate change of occupa-
 tion. You can make yourself extremely well
 liked and have numerous friends by remain-
 ing in one occupation and avoiding changes of
 residence. Your colors are White and Pink,
 and one of your fortunate days is Wednesday.
 You are shown to have the best success in
 some clerical or artistic employment, and will
 make many strong and influential friends,
 especially among those thus employed. You
 have excellent business prospects affecting
 your horoscope during the year 1902 and con-
 tinuing for two or three years.

JENNIE WALLIS, June 15, 1847.—Sunday,
 the day of your birth, and Gemini, the sign
 under which you were born, give fair in-
 dications of vitality, and the position which
 the planets held show that this was aided by
 good planetary influences, and there is almost
 absolute certainty that you will live to enjoy
 a good old age. You are shown to have ex-
 cellent mental qualities, and, in some work
 connected with agricultural or earth products,
 or if you are married to a person who is en-
 gaged in this employment, you will have un-
 doubted success. There are conditions which
 show that you are liable to nervous illness of
 some nature and also to accidents affecting
 the region of the ankles. You should be
 very careful when traveling to avoid any
 serious shock. There are few indications
 of other ill-health, except that which is caused
 by your extreme nervousness. If you will
 overcome this to some extent and cultivate
 cheerfulness and contentment, your life will
 be much happier, and you will make those
 around you happier. Your colors are White
 and Pink, and your Birth-stone is an Agate.

W. J. B., September 30, 1865.—This day
 was ruled by the ponderous planet Saturn,
 and on this day I find both the Sun and the
 Moon in excellent position, showing strong
 life-giving influences and properties, which
 will make your life a very happy one. Your
 prospects are truly of the best in financial
 matters, but you are liable to change fre-
 quently from one thing to another. If you
 will hold steadfastly to one line of merchan-
 dise of an artistic nature, or engage in some
 light mechanical work, you can achieve con-
 siderable success. You also have good pros-
 pects for success in dealing with minerals,
 or in taking up the trade of a machinist.
 You would have good success in connection
 with others, or guided by them in some way.
 During the year 1902 you will have excellent
 opportunities for making financial gains.
 Your fortunate days are Friday and Satur-
 day, and your colors are Gray and Blue.

ADA, May 13, 1847.—The Sun, which is
 the ruling influence governing the vital forces,
 was, at the time of your birth, located in the
 twenty-second degree of the Earthy sign
 Taurus. This is the first of the Earthy signs
 and one which is in close connection with
 those influences governing the mental facul-
 ties. You should, if possible, be employed
 in some clerical occupation, or where consid-
 erable mental effort is required, to have
 good success. There is some liability to
 business reverses, but this you can overcome
 by strong concentration of the mind and by
 adhering steadfastly to one occupation until
 you have accomplished what you set out
 to do. In your social relations you will
 have excellent success and will make many
 strong and influential friends who will be of
 much assistance to you. There are some in-
 dications of travel, and I judge that you will
 take long journeys by land and water. You
 have a strong, resolute mind, especially if it
 is set upon the accomplishment of a purpose.
 I do not see true indications of clairvoyant
 or psychometric tendencies, but if the mind
 is properly set upon these studies, you will
 be led into a knowledge which will be very
 beneficial to you. Your most fortunate day
 is Friday, and one of your most favorable
 months is June. You have the Topaz for
 your Birth-stone, and your astrological colors
 are White and Yellow.

FENTH, May 20, 1831.—You, also, were
 born under the rule of the sign Taurus, and
 Venus is the ruling planet in your horoscope.
 You are shown to have been given excellent
 vital force, and it is also indicated that you
 will reach a good old age, under quite con-
 tenting circumstances. Your best success
 in life will come through some agricultural

occupation, or in dealing with agricultural machinery. You will meet with excellent success in your social enterprises, and I find many strong indications of travel. You are shown to be of a somewhat impulsive disposition, and have difficulty at times to control temper. You must always remember that anger and passion have an irritating effect upon the whole system, causing severe illness later in life. You should be very careful to control yourself in this respect. Your chief illness is that which will affect the nervous system, and that which will act upon the throat and bronchial tubes. These are shown to be the weakest parts of your body, and you should be cautious to avoid reckless or unnecessary exposure. Your Birth-stone is Topaz, and you will find Friday to be one of your most fortunate days.

J. H. B. Z. R., July 27, 1874.—I find many indications in your horoscope of an impulsive nervous nature, which leads you into error, and causes you to make numerous mistakes in life. I cannot promise you true success in your financial enterprises, unless you become associated in business with someone else who is less impulsive than yourself, and are guided to some extent by them. You have, however, excellent indications as to vitality, and it is shown that you will reach a good old age, under quite happy and prosperous conditions. In your social relations you will meet with some antagonism, and I would not advise marriage. I find your most fortunate day to be Sunday, and your Birth-stone to be a Ruby.

L. A., March 9, 1867.—The sign Pisces was the ruling sign at the time of your birth, and the positions of the planets on that day were quite favorable to you in regard to health. There are strong indications of artistic tendencies, which it would be wise for you to cultivate. Your mental qualities are shown to be firm and resolute in nature, and capable of being strongly concentrated upon one line of work, assisting you to accomplish what you desire regarding it. You are, however, inclined to be unnecessarily anxious in some respects, and should certainly join one of the numerous "don't worry," or "sunshine" clubs. You should cultivate cheerfulness and contentment, and your life will be made much happier. Your astrological colors are Green, White and Indigo. Saturday is one of your fortunate days, and your Birth-stone is an Amethyst.

YOU OF CHICAGO, July 27, 1876.—The sign Cancer, under which you were born, is one of the most sympathetic and kindly signs of the whole Zodiac. At the time of your birth the Sun occupied the 6th degree of this sign. The Moon was in the third house of your horoscope, indicating numerous journeys and travels, while the planet of power, Jupiter, was located in your fifth house, indicating excellent success in your social relations, and a love for family and children. The position of the other planets shows strong ambitious tendencies, which, combined with your love for home, will lead you to good success in this life. You are shown to be best qualified for some literary or professional occupation, and, while you have good mechanical tendencies, your ambitions are such as will not let you remain in purely mechanical employment. You have a strong desire for the study of scientific or philosophical work, and you should take special delight in deep research into occult truths. You will always be supplied with the means to pursue most of your studies in this respect, and as you advance in knowledge you will find that you will be led into acquaintanceship with those who have still higher knowledge than you possess, and will be able to assist you. You will also find that books or papers bearing upon subjects with which you are dealing will come to you unexpectedly. Your most fortunate days are Monday and Tuesday, and your most favorable months are July and November. Your Birth-stones are the Emerald and Moonstone.

The Mystics dearly love All in the Universe, and know All are One and All are going onward, forward and upward to perfection. We tell ALL that the goal for ALL is the same perfect knowledge, perfect bliss and Eternal Life.

No matter in which sign of the Zodiac you were born, you have good natural tendencies, which, if cultivated, will lead to health, prosperity and happiness. Understanding this, we, in a certain way, tell you exactly what to do to overcome everything that does not make for health, prosperity and happiness.

Address your letters to

A MYSTIC,

Astrological Department,

THE NEW YORK MAGAZINE OF MYSTERIES,
22 North William Street, New York City.

THE Fronde, a daily paper published in Paris, in its issue of the 26th of October, speaks with great admiration of a wonderful pianiste, a little girl named Irene Adeline de Germain, who is only six years old, and whose performances on the pianoforte are said to rival those of the child Mozart at the same age. She began to play upon the instrument when she was only two years old, caring nothing for the toys of infancy, and reproducing whatever tunes had caught her ear. At four she took part in a concert given by the Military Club at Ismael, and astonished and delighted her audience. Since then she has made further appearances at Bucharest, captivating both the public and the press, and making many converts to the theory of the soul's pre-existence.

"Influence of the Zodiac Upon Human Life"

We are pleased to recommend to our readers a book by the above title by Eleanor Kirk. It is a simplified work on astrology, of great merit. It will tell you the truth about yourself, your family and your neighbor. It will strengthen you. It is not awkward, because the year of birth is not necessary to the true reading of your character and future possibilities. It will show you how to use your talents, to have health, wealth and happiness. The price is only \$1.00, postpaid. Address all orders, enclosing \$1.00, to THE MAGAZINE OF MYSTERIES, No. 22 North William Street, New York, and the book will be promptly forwarded.

How We Help the Sick, Sorrowful and Discouraged

Some of the Mystic Adepts connected with this Magazine are powerful healers through prayer alone.

Any reader desiring the prayers of this Adept can have the same freely and without cost by merely sending a written request for prayer to "Mystic No. 9," care of "The Magazine of Mysteries."

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The prayers of a Holy Mystic—a true God-lover—are all-powerful.

In writing enclose a two-cent stamp for reply. The prayers of The Mystics are very powerful; get into our healing vibrations. May the peace of the Blessed One be ever with our readers.

"The Mystic Healing Circle."

"Lessons in Palmistry"

We can highly recommend this book to anyone desiring to become a palmist, or who wishes to read his or her own hand.

Anyone can easily understand these lessons in Palmistry, as they are profusely illustrated with excellent engravings, showing in detail the many different kinds of hands and the lines in the palm.

The author of "LESSONS IN PALMISTRY," who hides her identity behind the pen name "Maria Andrews," has made a life-long study of cheirosophy—the science of palmistry—doing so for pure interest in the study and not for professional gain. She is a member of one of the oldest and best known English families, as a girl meeting in her own home, where they were constant visitors and long-time friends of her family, Bulwer-Lytton, Charles Dickens, Thackeray, Anthony Trollope and others of their contemporaries of national note. Bulwer-Lytton and Dickens were firm believers in the science of cheirosophy, and through their interest in it, and later for its own sake, the writer of these lessons found it a most attractive study, no less for cultivated people than for men of world-wide fame.

"Mrs. Andrews" looks upon the hand as an open book to all who can read it, and in forty years of travel and active life she has proved to herself and to her friends the truth and worth of the science in helping the youth of both sexes to determine their career from the knowledge, written in their hands, of their talents.

We have secured an edition of this valuable work, and as long as it lasts we will be pleased to send a copy to any of our readers at only 25 cents a copy. It is a large book of 68 pages, profusely illustrated. Address all orders, enclosing 25 cents, to THE MAGAZINE OF MYSTERIES, 22 North William Street, New York City.



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"Behold, the angel of the Lord appeared unto him in a dream."—St. Matthew, i, 20.

A DREAM, to have significance, must occur to the sleeper while in a healthy and tranquil sleep.

Those dreams of which we have no vivid conception or clear remembrance have no significance.

To have beautiful dreams and night visions one must have a high spiritual nature.

The Angels do appear to us in dreams. The Bible says so. (Read Bible authority at head of this column.) But aside from the Good Book, wise and God-loving seers of all ages have interpreted dreams, and will continue to do so in the future.

Much discredit—and rightfully so—has been brought upon interpreters of dreams because so many alleged "fortune-tellers" and charlatans have fooled the credulous—for a money consideration.

I never receive any money for this work, outside of a regular salary, and never will. I will gladly interpret your dreams, and will be pleased to hear from the subscribers of this Magazine with accounts of their dreams.

I belong to a great brotherhood of Mystic Adepts, and in the name of that High and Sacred Order I pledge myself to treat all correspondence as sacredly confidential.

We will now honor our spiritual guides and controls and ask them to aid us in interpreting the following dreams:

MISS MAMIE H. FRIEND, Syracuse, N. Y.—Certainly your dream radiates love and brilliancy. You have in reality crystallized it by your graphic description. Many blessings are to be yours. Dame Fortune holds her door open, and you will walk in with a firm, elastic step. You have ambition and strength to carry out your plans, and your heart holds a noble purpose. Do not lose sight of these facts. I would suggest that you cultivate your voice, and your pen as well.

A. B. C. K., Richmond, Ind.—Small wonder you have beautiful dreams. It is because your mind is enriched with beautiful thoughts and your desire to push ever onward. Your dream in the main is thoroughly spiritual, and any one should account himself happy to have such a dream his. There will be some little trouble in your life, but you will come out triumphant, because you are steadfast in prayer. More than that, you are sincere and just. The twilight filling the valley as you passed through should prove a source of everlasting comfort.

M. C. H., Washington, D. C.—To be handed a letter is in itself an excellent and prophetic sign. As to the hieroglyphics, that means that in time some curious secrets are to be revealed to you, in all probability by the very presence you described as being near you but invisible. This presence will make itself known. Thank you for your kind words concerning THE MAGAZINE OF MYSTERIES.

PRAIRIE FLOWER, No. 2, Boxelder, Mont.—Let your dream of snakes give you no uneasiness. Since they did not bother you in your dreams, their importance is small if anything. Your second dream partakes of the nature of a nightmare and ranks as such. To have pleasant dreams is one of the most spiritual of all gifts, and few there be who can truly say this gift has been vouchsafed to them. Cultivate the pleasantest possible thoughts during the day. It may relieve your sleeping hours.

A. E. SCHARFF, 214 Willow St., New Haven, Conn.—Your dream is rather complicated, but the meaning of it is clear. Look out for deceit and double-dealing. You will escape any serious consequences, to be sure; but even so, be on your guard, for discretion is always the better part of valor. To be forewarned is to be forearmed. The dream itself was a beautiful one, and it should encourage you to strive still harder in your life's work.

MARIE, Dover, N. H.—There could be no more delightful dream in the world than that of music, and to dream of it so constantly and variously means that you are especially given toward the spiritual side of things. The floating, too, is fully as

spiritual. These two dreams seldom come to one person. Many a composer has wrought out his finest phrases while in Dreamland, and committed to paper the next morning. I wish you would do this, for remember that music is the food of love.

WALTER CHURCH, 114 W. 86th St., New York City.—Yours was both a thrilling and ludicrous dream. It means that you are more than a match for any situation, particularly one that would call for absolute intrepidity. Your undaunted courage is to be commended, and it would be well if every man followed your worthy example. Another significant point is that the elephant dropped his trunk. You will never be harmed while in the hunting field.

ESTHER G. THOMAS, Seattle, Wash.—Your dream was a remarkably spiritual and uplifting one, and it means you will have peace and comfort every day of your life, no matter what else may happen. You have clairaudient powers, finer in kind than fall to the lot of most people. Cultivate them, for it was intended by the Giver of all good gifts that you should.

MRS. RACHEL E. CHAPPELL, New London, Conn.—All your dreams mean good and lasting happiness for you. Let the spirit of your dream rest in your mind. It will help you wonderfully, and pleasanter dreams are to follow. You should be out in the sunshine more, because if you do not breathe freely you cannot live happily. We are apt to spend too much time in vain imaginings, but a brisk walk in the glorious sunshine will remedy all that.

"GATES," Brooklyn, N. Y.—Now, the less important parts of your dreams as they appear to you might have the greater significance in their interpretation. Your first dreams of the country are generally good, but the long one, wherein you passed through so much, would tend toward trouble. Nothing serious, but think carefully as you go; more especially is this advisable in your dealings with men.

B. B., Cleveland, O.—If you overcome all difficulties as you conquered Satan in your dreams nothing can possibly fill you with fear. And the dream means that you are certain of winning a goodly measure of success wherever you may go. Another interpretation would be this: Sin has no more dominion over us. There can be no triumph without a struggle. There can be no Crown without a Cross.

MRS. AMY, M. W., Lynn, Mass.—Certainly. Our prayers are yours, and we delight to have our subscribers ask for them. Spirits come back and you can see them in glorified visions if you are in the right frame of mind. I am sure the friend you so dearly loved is trying to be near you. He has not passed away as far as you think. Have faith in all things and learn to pray earnestly and often.

PANSY HART, Baxter Springs, Kan.—Your dream, while not remarkable in any way, is one I like to interpret, because it shows a desire to express in true affection what we really feel in our innermost hearts. For some inscrutable reason many of us somehow are ashamed to show our finer feelings. Personally, I have no patience with such people, and they deserve to suffer from their positive lack of feeling. Never be afraid of your feelings, whatever they may be. Out with them like a man, be they right or wrong. The signs of the times will tell you that—

"Our souls, how heavily they go
To reach eternal joys!"

EDITH AUSTIN, New York.—The fact that he appeared intoxicated when in reality he never was is the very best part of your dream. 'Tis an old saying, that "God is good to drunken men and babies." In your case it means that this excellent man tried in every way to make you understand that he loved you while sober, but failed; therefore, he became intoxicated, thinking he might have better luck, and evidently, from what you say, better luck did attend him. Banish all fear from your thoughts. A brighter light is dawning for you. Com-

mend yourself to a Higher Power and you will have that peace you have yearned for so long.

W. F. Q., Buffalo, N. Y.—Your dream ends rather abruptly and unsatisfactorily, too, but what there is of it is good—very good. It means you are brave, that you would not hesitate for a moment to make a rescue, even in the face of danger. The money means nothing, but the sailing in the air in an airship means some extra good fortune is coming to you, not necessarily of a financial nature, but more in the line of general success, which is greater, and more to be desired in the end.

MABEL F., Akron, O.—Your dream was pleasant enough and straight enough in its way, but look out for some people you know who say pleasant things, but do not mean them. Of course, this is the burden of all our sorrows. What can we do? We can only guard against it by growing ourselves in strength of character day by day. Sooner or later the fatal day of reckoning will come and, if you have lived a true life, so far as you actually know it, then the final triumph is to you.

JOHN DUTCH, Walton, N. Y.—Your beautiful and simple vision means that you are trying to unfold your soul to God. The true description of your dream alone is enough to prove to me the manner of man you are. You have a great heart and true desires and these should be prized above all things. Remember that—

"Kind words are more than coronets
And simple faith than Norman blood."

Hold yourself ready to receive any good news. It will come.

Mrs. M. T. E., Mt. Leigh P. O., Va.—To dream of a rainbow in any shape, triple, double or single, is a good sign. Yet the vision of the curious brow and lids means that you must hold yourself in readiness for any emergency. You have the power and strength for this, and you should thank God that you have. It is remarkable how the strength of a man is revealed in his dreams—the revealing of a strength that he himself thought he never had. In your case, however, never fear—you have it. Just pursue the even tenor of your way and you will come out in the end victorious.

E. J. W. B.—I can well understand how your life is lived in your dreams, because they are beautiful and positively transcendent. The vision, as you describe it, is fit for a Corot to paint—so filled is it with the subtle lights and shadows that artists fairly revel in, and even so, the lights are twilights and the shadows less than half shadows. It means a wonderful spiritual development for you. Remember for all time, you have dreamed. Your eyes have rested, even but for a moment, upon the countenance of the Christ. Let this holy vision remain with you always, for just so long as it does will you be blest.

MABEL F., Akron, O.—It is symbolic and graceful to dream as you have graphically told this wonderful and yet simple passing event. Try to step into the realms of the unknown. In other words, try to think beyond yourself. It will help you and it will prove a sure and safe inner soul guide. This is what every man needs, and the goal toward which all should strive. "Do good by stealth and blush to find it fame." In other words, do acts of kindness and of love with your visor down, rather than up. Thus should it be with every true man.

ESTHER G. THOMAS, 2226 2d Ave., Seattle, Wash.—Surely your dreams have fallen in pleasant places, Oriental ones at that, and your sailings to many countries have been interesting in the extreme. It means that if you honestly have the desire to visit these same countries in reality you can do so by "holding the thought" by day and by night. Let it ever dwell within you. Cultivate your memory and read up on these foreign countries in which you have enjoyed so many pleasant hours. I might say in passing, however, that some prefer Dream countries and Dream faces.

All persons who write to this Magazine are helped by us in the Silent and Mystic way. If you do not receive a special letter or see your dream answered in print your letter has been attended to. We are tremendous workers, day and night. Most of our work is done through prayer and messages to the Spirit Realms. Where we see special help is needed we call for it.

But remember, dear readers, you must help yourselves. Don't lean on us. Nothing will come if you do. Get down on your knees and do some old-fashioned, earnest

praying. We reach the Eternal Good by prayer, meditation, work, mediums and all the unseen forces of the universe. Every section of this glorious country has either a minister, a rabbi, a priest, a Spiritualist medium or some spiritually minded man. If in trouble or doubt, go to this Man of God and open your heart and soul to him, and help will come through him. The spirit works through ALL religions and all cults and all sects.

We are always pleased to hear from the subscribers to this Magazine, and cordially invite all of you to send in your dreams for interpretation.

Address Dream Editor of THE NEW YORK MAGAZINE OF MYSTERIES, 22 North William Street, New York City.

Books Which We Recommend

THE publisher of THE MAGAZINE OF MYSTERIES calls attention to a selected list of books named below for careful reading. They will be sent postpaid on receipt of price.

THE SYMPHONY OF LIFE, by Henry Wood. A Series of Constructive Sketches and Interpretations; fine cloth; gilt top; rough edges; 300 pages; \$1.25.

STUDIES IN THE THOUGHT WORLD, by Henry Wood; fine cloth; \$1.25.

DOMINION AND POWER, by Charles Brodie Patterson. A Volume of Studies in Spiritual Science. An Epitome of the New Thought Teachings on every subject of Vital Moment of Human Development. Over 200 pages, beautifully bound in cloth and gold; price \$1.00.

THE WILL TO BE WELL, by Charles Brodie Patterson, relates chiefly to the healing aspect—philosophy and practice of Spiritual Science. It throws much new light on the path through which alone Health, Happiness and Success are to be secured; over 200 pages, beautifully bound; price \$1.00, postpaid.

WHAT ALL THE WORLD'S A-SEEKING, by Ralph Waldo Trine, has reached an edition of twenty-four thousand, and of IN TUNE WITH THE INFINITE, by the same author, forty-two thousand have been sold, showing the popularity of this soulful author. These books are bound in raised cloth, stamped in green and gold, and gilt top. Price \$1.25 each, postpaid.

When two or more of the above books are ordered at one time a discount of 10 per cent. may be deducted. This special offer is limited to our subscribers. Send your orders to THE MAGAZINE OF MYSTERIES, 22 North William Street, New York.

Beyond the Clouds

THIS beautiful volume consists of a series of lectures by Charles Brodie Patterson on the Spiritual Science of Life. It should be in the hands of all who advocate a return to the primitive truths of Christianity, through a union of churches on a common basis of truth, and the spiritual regeneration of religion; beautifully bound in cloth, and will be sent postpaid for \$1.00. Address Thompson & Co., 22 North William Street, New York.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.—William Ellery Channing.

Dr. Talmage Says Take the Supernatural into Your Lives

An Extract from His Sermon in The Christian Herald

OH, take the supernatural into all your lives! How to get it? Just as you get anything you want. By application. If you want anything you apply for it. By prayer apply to the supernatural. Take it into your daily business. Many a man has been able to pay only fifty cents on the dollar who, if he had called in the supernatural, could have paid one hundred cents on the dollar. Why do ninety-eight men out of a hundred fail in business? Because there are not more than two men out of a hundred who take God into their worldly affairs.

*** behind the great unknown
Standeth God within the shadows,
Keeping watch upon His own.

A man got up in a New York prayer-meeting and said: "God is my partner. I did business without Him for twenty years, and failed every two or three years. I have now been doing business with Him for twenty years and have not failed once." Oh, take the supernatural into all your affairs. I had such evidence of the goodness of God in temporal things when I entered life I must testify: Called to preach at lovely Belleville, in New Jersey, I entered upon my work. But there stood the empty parsonage, and not a cent had I with which to furnish it. After preaching three or four weeks the officers of my church asked me if I did not want to take two or three weeks' vacation. I said, "Yes!" for I had preached about all I knew, but I feared they must be getting tired of me. When I returned to the village after the brief vacation, they handed me the key of the parsonage, and asked me if I did not want to go and look at it. Not suspecting anything had happened, I put the key into the parsonage door and opened it, and there was the hall completely furnished with carpet and pictures and hat-rack, and I turned into the parlors, and they were furnished—the softest sofas I ever sat on—and I went into the study, and I found it furnished with bookcases, and I went into the bedrooms, and they were furnished, and into the pantry, and that was furnished with every culinary article, and the spice-boxes were filled, and a flour barrel stood there ready to be opened, and I went down into the dining room, and the table was set and beautifully furnished, and in the kitchen the stove was full of fuel, and a match lay on top of the stove, and all I had to do in starting housekeeping was to strike the match. God inspired the whole thing, and if I ever doubt His goodness, all up and down the world, call me an ingrate. I testify that I have been in many tight places, and God always got me out, and He will get you out of the tight places.

Not what we seem, but what we are,
Demands a thought.
True worth is in being, not seeming,
In doing each day that goes by
Some little good; not in dreaming
Of great things to do by and by.

—Cary.

We know nothing of the ultimate of force. Science is already getting something like a firm hold of the idea that all kinds of motion are but forms of one persistent Force, arising in one fountain-head of Power.—Argyle.

Can Photograph a Thought

To many people such terms as "personal magnetism," "vitality," "will power," and so forth, represent little more than ideas. But Dr. Baraduc, the famous French physician, has shown that they are actual things, as real as air or water. He has recently perfected an instrument by means of which he can actually measure the vital and nervous force, and mental and physical strength of any person.

This marvelous machine consists of a copper needle suspended by a piece of silk fiber in a glass case. So sensitive is the needle that it responds to the slightest vibration of a hand which may be held near it. According to the degree of physical and mental health of the experimenter the needle is attracted or repelled, with varying degrees of strength.

But Dr. Baraduc's discoveries go further than this. It is stated that he has obtained photographs of things which have been merely thought of; he has even photographed the electric or magnetic rays of vitality which surround every person, and which are supposed to account for the influence which some minds possess over others.—Esch.

[A spiritual Adept can readily see clairvoyantly and feel physically the Aura of any being; in pure and holy persons he sees and feels the beautiful attracting Aura—great personal magnetism; in sensual and sinful persons he feels and sees the disturbing or repelling Aura that repels and keeps away all good things; he readily perceives why some are charming and wonderfully magnetic, happy and successful, and why others are not charming and magnetic, and are miserable and unhappy.—The Blissful Prophet.]

Communication with Other Planets

PROF. PANGNOS, a Swedish astronomer, head of the Royal Astronomical Society, says he has established communication with other planets. He claims to be in communication with a being whom he calls Alfomeg, dwelling on one of the planets revolving about the Star Nova, in the Constellation Perseus. He uses an instrument which he calls the "Ideograph." With it communication is almost instantaneous, and across the great gulf of ether he can converse with no more sensible loss of time than in ordinary conversation by telephone.

He uses a ray of light to send his thoughts to Alfomeg, and to receive answer by the same means. He says that since the first Novan rays of light struck the Earth, there has been an infinite continuance of rays, and when once the light circuit is complete, it serves as the medium, so that the Ideograph, sending its message out into space on a ray of light, covers a distance so rapidly that it overtakes the light particles dispatched centuries earlier, much as a telegraphic communication is sent from a railway train in advance of train and passengers.

Thoughts, not words, are the messages sent between the astronomer and Alfomeg.

[The above, from a European exchange, is suggestive, to say the least. A great Mystic Adept connected with this magazine says that Mr. Marconi's wireless telegraphy is only the forerunner of what scientific intelligence on the planets will be doing; that they will communicate with each other by means of electrical vibrations along the waves of the ether. For instance, the resistance to an electrical vibration between the Earth and Jupiter is less than between New York and Boston. Certainly we live in a great age.—EDITOR.]

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A MYSTIC ADEPT, who is a Chirographical Seer, writes for this department each month brief and correct psychic delineations of character by your handwriting. This is free to yearly subscribers only, and the request must be made at the time the subscription is sent. If you are not a subscriber and desire to have a brief delineation, send your subscription to our Magazine, together with eight or ten lines of your own handwriting, telling us how we can improve this Magazine, and your delineation of character will be printed or answered by mail. Sign your full name and some fictitious name for us to print, so that you will recognize your delineation when printed. Be sure to write your full name and address besides the assumed name or initials for print. We never print the real names in this department.



ALL THE VIRTUES, patience is the greatest. We must ask those who write to this department to be patient. With our large and far-reaching circulation great numbers write us, and as we can print only so many delineations a month, we have to answer a large number by mail, all of which takes time and patience.

INVOCATION

Blessed Angels, Guides and Controls, I honor and love you. May we this month get More Light and impress the sorrowful and doubting mortals who write us with the Truth; impress them that we are Eternal Souls under the Mighty Love of the Great God of the Universe, unfolding, developing and progressing; impress them with the gentle love, mercy and wisdom of the Blessed One and the Angels.

AUGUST C. R., Milwaukee, Wis.—There is no reason in the world why you should not meet with the fullest measure of success in your present undertaking. Your handwriting indicates care and precaution and you are blessed with what the great Abraham Lincoln had—foresight. Never hesitate to act upon these presentiments, for they are certain to serve you in good stead. The great trouble with most people is that they forever try to drive away what psychic powers they may have. Then they begin to wonder why they are such elaborate failures.

"In the bright lexicon of youth there's no such word as fail."

P. D. O., 1897 Atlantic Ave., Brooklyn, N. Y.—Thank you for your suggestion, but it would be well nigh impossible for us to change the form of THE MAGAZINE OF MYSTERIES now. The present size was determined upon as final after months of thought and consultation. I can see there is much gentleness of purpose in your heart and you shed happiness where you go. This quality is rare and fine. As I write a soft radiance falls about you and it reminds me of a beautiful line in an old song:

"Flowers ope their petals as she passes,
Birds love to come at her sweet call."

A TRUTH SEEKER, Darien, Conn.—Your letter is a pleasure to answer, for it brings splendid, progressive vibrations and Truth holds a place high in your heart. Let this ever be so and you will in time experience that peace of mind that passeth man's understanding, because man of himself cannot give it. It is our chief end and aim to conduct this paper soberly, advisedly and in the fear of God. In so doing have we given comfort and calm to tens of thousands of people. The question of Personal Interviews has come up, but we have not as yet reached a decision.

W. H., Baltimore, Md.—It is delightful to come across such a hand as yours. It bespeaks an even, tender, just and generous temperament. Words of praise and appreciation are always welcome, and coming from a man with your splendid endowments are doubly so. In the stress of life a man is apt to lose his bearings. Not so with you. There is something manly and heroic about you, and many there be who have found this so. It is not in your nature to leave anybody in the lurch. Indeed, your greatest inspirations come in emergencies. It is then you give the helping hand.

A SUBSCRIBER, Boston, Mass.—So many thousands have written that the careful reading of THE MAGAZINE OF MYSTERIES has been more to them than all the churches that ever were. Others agree with you in saying they have learned more of God through our pages than they have from the reading of the Bible itself. There are

creeds without number; there are temples everywhere; there are countless churches whose beautiful spires point the thorny way to heaven; there is but one Religion, and that is Love. The Christ said so, and He Himself was the embodiment of it. "And whosoever liveth and believeth in Me shall never die!"

HOPE, Arkansas City, Kan.—We sincerely hope the same. We do not believe in the slaughter of animals for food. Have you read our article on Glame? You are full of sympathy and love and the world is the better for your having lived in it. Kindness of heart holds high place in my Hall of Glory, and, as Tennyson has so truly said:

"Kind hearts are more than coronets,
And simple faith than Norman blood."

JOHN SABASTIAN, Panther, Ind. Ter.—We have faithfully tried to make our Magazine the Acme of Success in Mind, Body and Estate, and our subscribers assure us we have met with a tremendous measure of success. I can see you are apt to indulge a little in melancholy. This you should not do. There is ever so much sunshine to enjoy. Take advantage of it. We spend too much time in worrying over insignificant matters. That same blessed time would be better spent in appreciating the many small joys that are always ours if we will only open our eyes to see them.

X. Y. Z., Galena, Kan.—Your own letter carries good psychic force and I always advise the cultivation of this. Our magazine can enlighten you much in this line and I hope, for this reason alone, you read it with more care than the generality of our subscribers. Read it from a student's point of view. Commit to memory for all time the passages that have the greater significance for you. I am sure you will be the happier for having followed this advice.

A month does seem long to wait for such a paper as ours.

AGNES, Trinidad, Colo.—Now, my dear girl, do not waste your precious time worrying over that affair. You have marked out for yourself the better course. Abide by it and let no one swerve you from the present line of study you have decided to pursue. Keep that active mind of yours occupied with the thought that you are determined to make a Success of yourself. If you do this there will be no time for loneliness. You are young. The world is before you. Be prepared to meet it fully armed and equipped, and Smiles, not Tears, will be your portion.

DOCTOR W., Oakland, Cal.—Your fine psychic handwriting should be to you an inspiration and aspiration in itself toward a higher and fuller development. I wish I might speak with you in other ways than this. I could point out many paths, but space forbids it here. Personally, I believe in doing the best you can in the circumstances here and now. This, to me, is the only way the Future can hold anything for you.

For two thousand years the churches have been teaching us how to die. Now our chief delight is to try to teach a waiting world how to live.

"Bid me to live and I will live." This poet's call to Love and Life cannot fail to touch all souls; and the day is dawning when the victory will be forever won.

GENINI, Ludington, Mich.—As you say, your letters must have gone astray, for we are faithful in our answers to all. You are thoughtful and sympathetic—generous to a degree, and give away almost as fast as you earn. You feel the necessity of leaning upon something. Your chief fault is the small opinion you hold of your own abilities. This is a serious mistake, for it stands in the way of the progress I am

sure you wish to be yours. As soon as you learn to depend upon your own efforts success is certain. Try again with the dreams.

M. A. BROWN, Elwood, N. J.—Nobody can say more than that they will do their part. An intricate problem is difficult for any one to solve, and I feel sure you will be guided to act wisely, for the reason that you have shown a fine spirit in the struggle. I know how easy it is to give advice and I also know how hard it is to follow it. But courage is called for in your case and freely given. Therein lies your redemption. You have been weighed in the balance and not found wanting.

JUDGE D. McCULLY, Yankton, S. Dak.—There are various and sundry ways by which concentration may be acquired. The study of mathematics, the committing to memory of some of the great sonnets, and last, but not least, in our own estimation—the sitting in the "Silence." This, if faithfully persisted in, for a few minutes daily, morning and evening, is sure to bring its just and lasting reward. It is best to have a small room devoted to this purpose solely. After a time the room takes on the very atmosphere you have so long been seeking, because you have consecrated it to the "Silence." In this room meditate day and night and you will find rest unto your soul.

"CALIFORNIA POPPY," Eureka, Cal.—Your kind heart and generous spirit are reflected in every syllable of your handwriting, and it rejoices me to know you will in the end succeed in restoring that friendship. It is a noble purpose you have set out to achieve, but you are a woman of achievement, and nothing now could induce you to take one step backward. You see clearly and think quickly, consequently your intuitions in nine cases out of a possible ten are sure to be correct. Your affections are strong and lasting. Sincerity and the desire to do right are your chief virtues.

When writing you will get better results if you will pen your communication alone in a quiet place. Some letters produce remarkable clairvoyant visions; in such cases I send a personal letter to the writer, so please write your full name (not for publication) and a fictitious name in your letters.

It is always well to utter a silent prayer to all the higher powers for guidance just before you write the letter.

Address all letters to

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STEAMBURG, N. Y., February 9, 1901.

After having worn the plaster-of-paris jackets, I can truthfully say your appliance is far more comfortable to wear. It corrects curvature quite as well and fits the body so perfectly that no one would suspect I was wearing one. You have my life-long gratitude and well wishes.

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KNOW THYSELF

BY FREDERICK W. BURRY

(Written Especially for The Magazine of Mysteries)



THE word which to the modern thinker contains the elements pertaining to the fundamental truths of life is the word "I." Though it possesses but one letter, its significance is greater than almost any other word in our language.

What does it mean? What is that part of man's being which says "I"? Is it any particular organ of his body, or is it the sum total of his organs, the physical structure itself? Can it be said to be his brain, or is it, as some philosophers have declared it to be, a certain portion of the brain? Is it a power residing in the body, which is but its temporary abode?

To understand the nature of man's being, one should perhaps first take a look at the external world; for while man is vastly superior to any other creature in the universe, we know, through scientific research, that he has passed through all lower stages of life in the order of evolution, and that he retains within his own nature all that is of value to him from the lower kingdoms. We know that the earth came from the sun, the centre of our system; that in the course of ages it cooled down, and the world of minerals was established; that these minerals developed into the vegetable kingdom, which evolved into animal life, the latter eventually reaching the stage of man.

The Bible story, when interpreted spiritually, and not taken in the mere letter which kills all truth, beautifully explains in legendary form the fact of man's evolution from the lower animals. We read that the early man, represented by Adam and Eve, lived in a state of ignorant innocence, until Satan came and tempted them, and thus produced the fall. A very little thought tells us that this story is corroborated by the later scientific discoveries of our own day, and shows us that the writers of the Scriptures were really scientific men.

When Adam and Eve ate of the tree of knowledge of good and evil a new step was taken in evolution, the step of self-consciousness. Before that time men were only animals; that is to say, they did not know themselves—they were not self-conscious. When Satan tempted them to eat of the forbidden fruit, the tree of knowledge, a great and mighty change came over the earth; the innocence of man was lost, and he was doomed for ages to live in a world of contradictions, a world where he saw good and evil. This has been called a Fall; but it was a necessary one. If he had remained forever in his previous ignorant though happy state, he would never have tasted of the joy of self-consciousness; he would never have been able to attain the great pinnacle of wisdom.

The man who has suffered much is the man who is capable of the greatest ecstasy; life would be one monotonous, unconscious grind without the knowledge of good and evil. Life would be a mere humdrum existence without pain. We are cognizant of things only by their contrasts. If we had never tasted bitter things we would be incapable of enjoying the sweet. Without a purgatory there would be no heaven. Without darkness, we would never know what light was.

Someone has said, in illustration of the necessity of contrasts to produce consciousness, that if we had the roar of Niagara in our ears all the time, the effect would be that of silence. We thus see that in order for man to gain knowledge, he must for a time, only for a time, fall from his serene condition of Edenic bliss, and enter the stage of the animal-man; he must become a sinful sorrow, and death-stricken son of man. But this is only for a time.

Taken literally, of course, the Bible account of man's fall is utter nonsense; spiritually interpreted, it becomes a source of inspiration to all who read it. Men have made the mistake in the past of personifying principles of life, and thus bringing infinite and eternal things down to the limitations of personality.

God is the I AM, the eternal Reality, the All in All. God is the life of every child of man; and He is the life of every creature, organic and inorganic, below man. God is the one and only force and will of the universe.

The mistake we have made all the time is in looking afar off, outside of ourselves, for

divinity—minimizing self, in order to glorify an abstract deity. But God is here; God is the spirit of each man's being; man could not exist one moment if God was to leave him; for God is the Life, the only Life.

How stupid it is, then, to be always seeking outside ourselves for help that never has come and never will from that direction! We have imagined ourselves subject to the onslaughts of a vicious being whom we have called the Devil. Continually we have prayed to God, that He may preserve us from the evil shafts of the wicked one.

Who and what is the Devil? The Devil is not a person; but just as God is the Light of the Universe, so the Devil is Darkness; as God is the Substance of all things, so the Devil is the Shadow; as God is the Reality, the life of existence, so the Devil is the illusion, the death, or absence of life; as God is the I AM, so the Devil IS NOT.

These may appear strange statements to some. And indeed they require more than a mere intellectual reasoning to thoroughly comprehend them. They are spiritual truths, and can only be understood by the spiritual man. The spiritual man is a new creature, born out of the ordinary natural man, and lives in an entirely different state of consciousness to the ordinary individual.

Ye must be born again. The age we are living in now is a critical one. This whole earth is being prepared for a race of higher beings than the ordinary man. We are on the eve of the new era, or millennium. The kingdom of heaven is at hand. The signs, if we needed any, are in the air. This new century will see the inauguration of a new order. This globe is to be the abode of gods. And you, my friend, if you like to take hold of the truth offered you, may be among this immortal race of god-men.

O blessed, thrice blessed time, dreamed of through all past ages, prophesied by seers and sages! it is here at last. The old Edenic paradise is gone forever; but the new heaven is far grander than the old one. Our visions of the great future immediately stretching before us almost appall us with their majesty. All the sufferings and miseries of the past have been good; we know that they are necessary educational factors for the new time; we no longer complain; we are satisfied with our reward.

And what are some of the things we see in the near future? We perceive man immortal in a body of flesh; death is annihilated; the last enemy has been conquered. The particles of matter, points of intelligent force which compose his body, have become revitalized, bound together by a greater consciousness, a god-consciousness; for man is now cognizant of his own omnipotence. He is now diseaseless and deathless. We see him with power which the old Adam-man never dreamed of, powers the same as Christ had, and even greater ones; for, as He prophesied would be the case, greater works than even He accomplished can man now do. Man is now not tied to the earth, but the wings of his imagination have become objective realities; and his body has become so ethereal that it is able to fly in the air. All this and much more does the seer perceive to be in the near future.

Do you think these are wild speculations? If so, pause awhile, and consider what is man's inner desire of the heart. The one desire ever uppermost is the desire for life, a healthy and happy existence. He fights death as long as he is able to, and succumbs an unwilling victim to this giant enemy. The new thought tells us that the desire in man's being is a creative principle, and only needs to work in consort with his intelligence to be a never-failing force for goodness and harmony. Man desires life; and yet his intelligence tells him that he must give it up. One part of his being, Desire, is thus at war with another part, Intelligence. Which is at fault? Which should be man's master? The principle of desire in man is good, and infallible; his intelligence, however, is always failing him, and is the cause of all the sorrows that come along. Desire is another word for Love; it is the force in the universe scientifically called the Law of Attraction; for the same power that draws two atoms together draws man to his fellows. It is Desire or Love. It is the creative force of the Universe. It is the Life or Spirit of Creation. It is God Himself.

Therefore, Desire in man is right and true. But his intelligence serves a different purpose. Unless it works in conjunction with Desire there is discord. A house divided against itself must fall. If my intelligence contradicts my natural desire for life eternal, I must educate my intelligence to a higher degree. Man has in the past distrusted his desires; so far from looking upon them as guides in his life, he has considered them to be inherently evil, and thus his nature has been stunted. Desire is the unifying principle of the mind. If we look out into nature, and with loving hearts desire for conscious union with it, seeing the whole plan of creation as good and perfect, we become *en rapport* at once with the parent source of life—God Himself. This consciousness of the Allness of Good is necessary to the attainment of eternal life here and now. So long as we pronounce anything as evil, in nature or in men, we lack unification, and of course are necessarily on the road to disintegration. Cultivate your Desire; it will be your saviour.

Someone will perhaps suggest that desires are not always spiritual and good. For instance, a man who desires his neighbor's property is guilty of a wrong desire. But a little thought will show you that it is really his intelligence that is at fault, if there is any fault at all. What the man really desires is happiness; and through a low intelligence, he imagines it consists in possessing his neighbor's property. The same argument could be carried out in the case of a libertine, a drunkard, or any individual who leads an abnormal life. These men, however, will receive natural retribution for their sins. They will suffer pain until they learn to cultivate their intelligence more, so that it may be a worthy partner for Desire.

The health of the body is an index of the nature of the soul. Health and holiness mean the same thing, both being derived from the same root, which means wholeness, harmony. A sound mind means a sound body. What a glorious thought, to know that man has it within his power to keep his body in a state of health and beauty, and perpetual youth! that there is no necessity to be diseased, or to be old and decrepit; that a condition of consciousness, of ever-widening power and glory, right now and here, is within the power of man; that humanity has within its grasp the Elixir of Life; and that this poor, much-abused earth may be an abode for immortals!

And it is this thought that is implied in a consciousness of the "I," of Self. Know Thyself; and all power is thine.

The Real Good

"What is the real good?"
I asked in musing mood.
"Order!" said the Court!
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer.
Spoke my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret;
'Kindness,' is the word."

Special Notice to Our Readers

We have a few copies of the first volume of The Magazine of Mysteries, which consists of the May, June, July, August, September and October numbers, bound in cloth with gold lettering, for \$2.00, postage prepaid. The binding costs \$1.40, and the six numbers at ten cents each brings the total up to \$2.00.

The requests to start subscriptions with the May number have been so numerous that our supply of that number, together with the June, July, August and September numbers, is completely exhausted, except the limited number that we have bound in cloth. As a great many of our friends would like to have one of these bound volumes, we suggest that if you desire one to send your order promptly, as our supply is limited to one hundred volumes.

We also take this opportunity of telling our readers that, as the first numbers are now out of print, all subscriptions will necessarily have to start with either the November or December issue.

TO OVERCOME FEAR AND DOUBT

BY WILLIAM E. TOWNE

MANY people who are students of Mental Science desire very earnestly to know how it is possible for them to overcome certain forms of fear which their reason tells them are utterly groundless, but which their feelings persist in recognizing. The feelings have no control over the real self except that which you permit by turning away from the truth of being and centering the mind on fear and doubt. If you constantly make your decisions either mentally or verbally in accordance with your feelings, then they will control you. If you will side with your real self, the I AM THAT I AM, and remember that your feelings are not you, but merely an expression of the real self which you permit and govern, it will become possible for you to grow into a condition of freedom where your feelings will be harmonious and responsive to your highest desires. It often happens that a person comes under the dominance of his feelings from some severe mental shock which leaves an indelible impress, apparently, upon the subconscious mind, and this impression rises into the conscious mind again and again under certain conditions, until the feelings control the whole body. As an illustration let us take the case of one whose pride has been very deeply wounded, and who feels an apparently unconquerable shrinking at the thought of meeting old acquaintances and facing the world in general. In such a case the subconscious mind may continue to impress the conscious mind with that feeling of fear long after the reason and intellect admit its foolishness, provided the person permits those suggestions to rise into the conscious mind. The conscious mind becomes HYPNOTIZED by that old Fear Thought implanted with such force by some sudden mental shock, and this Fear Thought (another name for Devil) is allowed to rule whenever conditions arise which bring it to the surface. Now the thing to do is to say "scat!" to that old Fear Thought and then employ auto-suggestion to GROW an unconquerable faith and belief in your ability to do whatsoever you desire to do, and to keep that Fear Thought from rising into the conscious mind forevermore.

Fear Thoughts are the result wholly of adverse suggestions RECEIVED INTO the mind and allowed to take root and grow there. They are to be removed by refusing to CULTIVATE them, and furnish them

encouragement and recognition. The feelings must not be accepted as expressions of the REAL self at all times, else the Fear Thought will thrive. The Fear Thought flies when the I AM is recognized as the true source of all power.

Before anything can be accomplished an effort must be made. The way to learn how to do a thing is to get up and do it. Therefore, when the suggestion arises that you cannot do a certain thing which your higher self says you can do, don't listen to it. Just GROW by auto-suggestion and firm, positive affirmations a belief that you can do it. Then get up and make the attempt, AND YOU WILL SUCCEED.

Now here is an important point in relation to affirmation and auto-suggestion. Affirmation from the plane of the intellect alone, or which has its basis in brute will power, counts for comparatively little so far as permanent results are concerned. Auto-suggestion must take root at the centre, the I AM, and GROW into reality there. It will do this, after you have made your statement and spoken the WORD, provided you LET it. Having made your statement, LET it rest and trust your own I AM to make it manifest. You have nothing further to do with the process save to watch your thoughts in order to see that the conditions are as favorable as possible and that no Fear Thoughts are allowed to prowl around and smother the growing giant which is to free you. Remember that it avails little to hold an idea by sheer force of brute will power. You want to let the idea hold you. When you hold an idea you exhaust yourself and prevent the very thing you desire from taking place. LET GO and give the idea you have planted an opportunity to grow. It can't grow if you squeeze the life out of it by mental tension. Trust ALL to your I AM. You have nothing to do, remember, with the growing process, directly. You don't have to strain and strive and hold on in order to make your idea manifest, any more than you have to strain after a rifle bullet after it has left the gun in order to have it reach its destination. Trust in Eternal Law to do its part of the work, as you do when you plant a seed in the earth and trust the sunshine and rain to make it manifest. The first thing you know, the Fear Thought will have disappeared, and you will hardly be able to tell how or when he left. He will have been ousted by NON-RECOGNITION.

A Correct Estimation of Values

SUCCESS says that one of the first things to learn in life is to put the proper value on things. It is most unfortunate for an American youth to be brought up to think that no one is successful unless he has been able, by hook or crook, to lift himself above the common order of mankind. No man is supposed to be very successful who has not lifted himself out of poverty. The American youth is seldom told that to perform the common duties of life is to succeed. Somehow or other the word "success" is nearly always linked with fame or with the attainment of great riches, when it applies just as readily to the man who rises in a moderate way in city and in country. The fact is that most of us can never hope to be rich. The greatest wealth of this country is not among the millionaires, but among the common, honest people, who are content to do their duties cheerfully, willingly, as well as they know how, and then save part of what they make.

My Symphony

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common. This is to be my symphony.—Wm. Henry Channing.

In Mr. Wood's latest work, "The Symphony of Life," he says: "The Bible is the available record of the inspirations—the word meaning breathed into—of a scattered galaxy of great, open minds. But their account of these divine interviews are colored in outward expression by temperament and environment. If Isaiah had lived in the nineteenth century, doubtless his message would have been similar to that of Emerson, and the poetic hymns of the Psalmist might have been not unlike those of Whittier or Browning. The prosaic and esoteric trend of Occidental thought has literalized, and often almost congealed, the warm and poetical flow of Biblical phraseology, thereby rendering it superficially inharmonious. When cast in rigid, materialistic form, its native sparkle and beauty vanish. But the higher criticism, together with the light of evolution, the new cosmology, and recent psychology and philosophy are all restorative and not destructive forces. New beauty, unity and vitality are evident in remarkable degree. We have a grander and more profound revelation than any past generation could have conceived, because, instead of breaking in from without, it is now recognized as the Divine quality and voice, in and through man, making itself audible in his soul. The Book of Genesis, therefore, is an intuitive statement of the laws and principles of human unfoldment, with an epitome of cosmic correspondences."

EVERY page of this Magazine vibrates with seed-thoughts that reach the soul and mind, and make for health, hope, courage and optimism; it is the SOULFUL MAGAZINE of the Twentieth Century.

Gospel of the Twentieth Century

MAN'S UPWARD MOVEMENT

THE soul, or real man, eternally progresses from one plane of consciousness to another; from the lower to the higher; from one cycle to another. From a very able, concise and exhaustive editorial on the "Gospel of the Twentieth Century," in a recent number of the Forward Movement Herald, we give the following inspiring excerpt:

The ladder of progress is not a straight one, but a spiral. Man's life is cyclic and moves upward on this spiral, completing round after round, each time being lifted a little higher, or failing, drops back by the law of reaction to come up again in the same way, until the goal is successfully passed. The chaos and darkness of the middle ages was such a reactionary period.

It marked the close of that long line of social activity that began when Abraham went out from an idolatrous people in search of greater freedom, and closed with that marvelous and unprecedented work of Jesus and His followers which, in the first century of the Christian era, produced a great and universal intellectual, religious, political and economic awakening, but which (mankind being as yet unable, because of too great ignorance, superstition and prejudice to sustain it), ended in the martyrdom of its leaders and a universal social chaos that is known in history as the Dark Ages.

Since that time, after a period of quiet, man has been these centuries now slowly, but surely, in the process of another awakening and social activity, traversing again, step by step in order, the round of this spiral ladder of progress. This time, let us hope, the work will not go out, as previously, in martyrdom, but in a glorious victory that shall usher in the New Era and bring the real brotherhood of man—the kingdom of the eternal and only good—here on the earth.

Three acts of this social drama have already been enacted; God, men and angels now await the fourth, that must in turn pave the way for the fifth and last. The whole creation struggles until it is accomplished.

Man has asserted his right to intellectual, religious and political liberty. He must now arise, and in the might of his quickened spirit, assert his God-given right to economic freedom. Man has sought and found his right relation to his fellow-man with respect to his thought, his worship, his political activity. He must now seek and find his right relation to his fellow-man with regard to his economic progress. This search for right economic relations will find its only rest in true Socialism.

The Man of Nazareth long ago uttered the sublime prophecy that man should know the truth and that the truth would make him free. All progress has been the effort of man to know and realize this truth. The process of the coming of all truth is five-fold: First, to know; to recognize; second, to awaken, to arise; third, to express, to act; fourth, to apply, and fifth, to realize. The knowledge is intellectual; the awakening is spiritual; the activity is social; the application is economic; the realization is harmony, or the kingdom of heaven here on earth.

Striving

In this world of ceaseless action,
Constant ebbing to and fro,
All we have is earned by striving
And aspiring as we go.

All the heights we would attain to,
All the good we'd make our own,
We must gain by earnest effort,
For we reap what we have sown.

If we plant in strength and beauty,
Strength and beauty shall we reap;
If we sow in sorrow, sadness,
Then we'll find a cause to weep.

Every cause in its outworking
Will produce a like effect;
Nature's law cannot be altered,
But our path we must select.

So if we'd be bright and happy,
Dauntless, noble—and attain
Some of this world's choicest blessings,
We must strive for what we gain.

WHAT law can bind lovers? Love is their supreme law.—Bathius.

NATURAL laws, the lower end of one great law.

I DARE no more fret than curse and swear.
—John Wesley.



Beautiful Thoughts



For Him Who Waits

By Alice M. Thurber

EVERYTHING comes in its own good time;
It is we who get in a hurry.
The wires get crossed and our hearts grow sad

With watching and waiting and worry.
To have and to hold of worldly goods,
Or winning a common living,
Absorbs of our time a greater share
Than all of our schemes of giving.

Everything comes to the one who waits,
Save the things we dread from habit.
Some have a way of catching cold
As a boy might catch a rabbit.
Some have a way of looking down,
No matter how bright the weather;
They seem at a loss to understand
Why troubles all come together.

Everything comes our way in time,
Whether we're brave or shrinking;
Comes in about the way we shape
Our habits of life and thinking.
Lives that are lived in a stress of pain
Cannot be blithe or cheery,
While the heart that sings in its love of song
Will never of singing weary.

Everything comes to us all in time—
Money and health and station.
None are so small but they have a right
To the bounty of all creation.
A right? Why, yes; there's a place on top
For the best in every calling;
The fellow who climbs without looking down
Need never have fear of falling.

One Religion

"WHATEVER road I take joins the highway
That leads to Thee; broad is the carpet
God has spread, and beautiful the colors
He has given it."—*Persian*.

"The pure man respects every form of faith;
my doctrine makes no difference between
high and low, rich and poor; like the sky,
it has room for all, and, like the water,
it washes all alike."—*Buddhist*.

"The broad-minded see the truth in different religions;
the narrow-minded see only the differences."—*Chinese*.

"The narrow-minded ask, 'Is this man a stranger,
or is he of our Tribe?' But to those in whom
love dwells the whole world is but one family."—*Hindu*.

"Heaven is a palace with many doors, and
each may enter in his own way. Are we not
all children of one Father?"—*Christian*.

"I dreamed
That stone by stone I reared a sacred fane,
A temple, neither pagoda, mosque nor church,
But loftier, simpler, always open-doored
To every breath from heaven, and Truth and Peace
And Love and Justice came and dwelt therein."—*Tennyson*.

It is amazing! When man fully realizes oneness with God by fully recognizing and honoring the Blessed Jesus Christ as the Master and Son and Lord—it is then amazing how much that he thought was truth in the past is utterly false; how he has to throw to one side this dogma and that doctrine in which he has lived so long; how easy and simple are the rules and principles underlying the living of the Christ-life. It is amazing how simple truth is.—*J. H.*

Make no decision while the mind is partly occupied with other matters. It is impossible to angle for fish and shoot buffalo at the same time.—*Haddock*.

"Whoever does me an injury, to him must be given my undying love. The more evil goes from him, the more good must go from me."

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable, and no man is useless while he has a friend.—*Robert Louis Stevenson*.

"There is always action and reaction. If the great soul makes the great hope, the great hope makes the great soul—at least the greater soul. Was never great hope yet which did not greatness him that cherished it."

No one can have a true idea of right until he does it, any genuine reverence for it until he has done it often and with cost, any peace ineffable in it till he does it always and with alacrity.—*James Martineau*.

I do not know of any way so sure of making others happy as of being so one's self.—*Sir Arthur Helps*.

No laborious travels are needed for the devout mind; for it carries within it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the loneliness of Nature and the magnificence of God.—*Martineau*.

The grand sum total of the world's business is brought to pass, not by the irregular impulses of a few energetic spirits, but by the joint harmonious action of myriads of humble, faithful workers.—*John James Taylor*.

God will not disdain to use our prayers, our self-denial, and the little atoms of justice that personally belong to us, to establish His mighty work—the development of mankind.—*Theodore Parker*.

"For in whatever instance a person seeketh himself, there he falleth from love."

Experience proves that purity and benevolence of heart, blending with earnest devotion, tend to produce a calm, unwavering conviction of the presence and sympathy of God, which equals, if it does not surpass, in certainty our reliance on the proved facts of physical science.—*Charles B. Upton*.

Don't measure God's mind by your own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer.—*George MacDonald*.

There never was a call to men and women to be more solely and fully religious than now. We need to put forth the power of our religion in active duties, to live it out in our social circles as well as personally.—*Channing*.

It is easy enough to make too much of the outward and visible side of religion. We may think so much of the visible portion of the Church as to forget that larger invisible portion of it which is beyond the veil.—*Dr. Liddon*.

The power to think, consecutively, and deeply and clearly, is an avowed deadly enemy to mistakes and blunders, superstitions, unscientific theories, irrational beliefs, unbridled enthusiasm, crankiness, fanaticism.—*Haddock*.

Man is the first dialogue that Nature held with God.—*Goethe*.

It is time to make strong affirmations after we have gone to God with our sins and mistakes, and humbly and sorrowfully and penitently asked the Merciful Father for His pardon and grace, and have fully and wholly and unreservedly surrendered our mortal wills to His Mighty Will. Then it will be time to begin to affirm "I AM ONE WITH GOD, THE ALL-FATHER." Affirmations are good in their time and place—when the mortal mind has honored God by confession of sins and complete surrender of mortal will has been made. The man who has not done this and affirms, "I am one with Him," is only making of himself a conceited hypocrite. The man who affirms, "I am well and whole," when he is diseased, deludes himself, and the lie thus affirmed weakens him.—*Frank Harrison*.

God Is the All in All

ALL IS INTELLIGENCE

THE whole human structure is an affirmation of the intelligence of the process that has called it together. In the placing of these countless atoms that form the human body there is the nicest precision displayed at every point and turn.

This absolutely precludes the theory that we are creatures of chaos—that we are accidents of a careless, creative force. We are, in fact, the acme of deliberate precision, and represent the climax of a supreme intelligence. No such fine structure as that of the body of man was ever created without involving supervision of a celestial character. Then does it not follow that this creative intelligence has a permanent abode in its own structure? Certainly. Therefore, man is a mountain of mind from inception to finish.

Finding, then, that we are built upon intelligent lines, does it not follow that we can perpetuate our structure by the same process? Yes, and we must hereafter treat our structure with confidence and care. Should disease come to suspend the function and harmony of an organ within us, we will address that organ with rational words and meaning. We will ask the intelligence of that organ to resume its former harmony and discontinue the disease (pain).

If we wish to continue in organic harmony (health) we must assume a proper attitude toward the intelligence that operates and animates each separate organ within us. Health can never abide with us if we ignore the intelligent forces of the confederated organs. Take the heart for an example; that organ throbs without the aid of our central will. It has its own intelligent propelling force or power, yet so closely is the heart's force related to the central mind that a word inaudibly spoken to the heart's impelling force will be heeded almost at once. My friends, these are startling facts—facts that have remained hidden for tens of thousands of years because of their simplicity.

I am making an original study of the human being, and I find it all a live mass of intelligence. The heart is the most strikingly intelligent organ ever created, except the actual brain of man. We have lived beyond the day and time of clinging to the fallacy that man's only intelligence resides within the brain. Every separate organ is operated, moved and actuated by an intelligence that is entirely susceptible to suggestion, command and reason sent forth from the brain intelligence.

There are unlimited possibilities before us in the developing of intelligent communication between the brain-mind and the minds that guide and operate the organs of our structure. Gentlemen of the scientific world, you have overlooked a potential factor in nature—in man's physiology. Go back to heaven's best handiwork, and study the ceaseless energy a benign Creator has given each atom of man's structure. See the wisdom of that profound complication, then admire each organ, and recognize its intelligence. I admonish everyone to enter close commune with their whole being, and when any part is giving distress speak to the erring intelligence of that part in earnestness—persist in being understood and obeyed!

[The above excellent article in the Mental Advocate should be read with care and thought. God dwells in each atom of your structure; recognize or realize this truth and your whole physical structure is converted into a mass of tremendous Divine Energy.—EDITOR.]

Take all the advice that is offered, then act upon your own judgment.—*Haddock*.

Let there be many windows in your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays

That shine from countless sources. Tear away

The blinds of superstition; let the light
Pour through fair windows, broad as truth itself.

And high as heaven:—Time your ear
To all the wordless music of the stars,
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant

Turns to the sun. A thousand unseen hands

Reach down to help you to their peace-crowned heights.

And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths, and grasp the whole.

"Greater Things Than These"

By Rev. George H. Hepworth

Verily, verily, I say unto you, He that believeth on me, the works that I shall do shall he do also.—St. John, xiv., 12.

THESE words are like a chime of bells pealing forth the triumphal song of perfected humanity, the humanity that is to be when we get near enough to Christ to touch the hem of His garment. Or they are like the prophecy of some great seer whose eyes penetrate the future and who tells us of the things which will be within reach when we slough off this inordinate greed for material gain, and begin to explore the realm of the spiritual.

I know nothing in the whole range of Scripture more dazzling, more inspiring, than that brief sentence, uttered by One who knew as none other has ever known the marvelous capacities of a human soul. They shine with so much light that we cannot look at them without protected eyes. They point to such excellence that we cannot contemplate it without wonder and amazement. What a star is to the child, that and more is this thought to the man.

It is well nigh incredible that within us lie dormant powers which, when developed, will so transfigure and transform us that what we now call miracles will become the soul's daily food. Miracles, indeed! What we ignorantly call miracles are only incidents in perfect accord with a law higher than that with which we are acquainted. What is impossible to-day will become commonplace to-morrow. These "greater works" which we are to do when we reach the higher spiritual level are beyond the reach of my imagination. I only know that Christ could not deceive, and that His promise holds good forever. I therefore humbly wait for this new age to appear, with its new humanity, and wait in perfect faith that our children's children will prove that all the sons of God can draw on God's omnipotence to make this life wider, deeper and sweeter than we have ever dreamed.

The world is not yet spiritual. The soul is still in an unexplored territory. Its command of the body, which is merely the appendage of the soul—not its master, but its servant—and its dominion over the elements of earth and air are as yet almost wholly undeveloped. I hardly dare think of what lies within reach of the soul which is penetrated with the spirit of Christ. With reverent eyes I look to the future, but I can do no more than wonder. The soul is asleep, dormant, sluggish. We know little about it, though it is the chief part of us, the only enduring part. When it awakes, recognizes itself, begins to exercise its powers, heaven will come nearer to us and earth will be brighter. A new life will be ours, as different from the present as the trained scholar is different from the untutored savage.

The Meeting of Planets

By M. R. Reiser

THE sun in splendor sank to rest
'Neath clouds of red and gold,
But seemed to pause, o'er ocean's breast,
Some grandeur to behold;
Well might he linger in the sky
To watch his children meet,
For great-orbed Jupiter rode high
With Venus at his feet.

The white world, too, on silver wings,
Seemed near to the great Jove,
But far from Earth, his shining rings
Were dim by orb of love.
Above them all fair Luna smiled,
Their glory to disclose,
For though so bright she's our earth-child,
And follows where it goes.

The lesser children of the sun
In twilight sank away—
Uranus, Mercury, Mars, not one
Could shine in that display,
But all were near, a union band,
Save one—old Neptune free,
Far from our world, he lights no land,
But smiles upon the sea.

In the far eastern sky he rode,
As though he would ignore
The glory brighter planets showed
Above Pacific's shore.
How beautiful they made the night!
Their soft glow on earth's sod.
Oh, who could look upon that sight
And say "There is no God"?

It is deeply rooted in our inner consciousness that we are slowly moving toward these high achievements. There is nothing in the heart of man so grand and uplifting as the firm faith in our ability to constantly outgrow ourselves. We are limitless in capacity, and that thought is the highest inspiration. Whence comes this thought, whence comes this faith in ourselves? It must have its origin outside of ourselves. When He breathed into us the breath of His own life, at that moment the thought and the faith opened the door and entered our being never more to depart. The God within must never seek the God without until the two become one. It is this imperfect life which makes another life necessary, for otherwise there can be no completeness to the soul. But once let the two worlds interpenetrate each other, and nothing more can be required to make it possible to fulfil our great destiny.

Let me illustrate. That interesting little creature the bee practically lives in two worlds. The one, that of the hive, is finite, while the other is infinite. In the hive it stores its treasures, establishes a community, governed by decrees, its head a queen. Scientists tell us that invaders are repelled with courage, that customs are established and that infractions are met with severity. Its other world stretches from the door of the hive to the horizon line, and this world produces the honey, which is gathered in minute particles, and makes it possible for the bee to live through the winter. It carries into its narrow house the sunshine which warms the air through which it wings its way to its daily task.

The soul, like the bee, must have two worlds, and it must make excursions into that other world and bring back the thoughts it suggests or it can never be its best self. A soul without a heaven is a soul living in the dark. It is heaven which gives us our divine impulses, our holier aspirations, and fills this narrow, earthly life with sweetness and beauty. It is from heaven that those influences come which so develop and expand our natures that the future grows brighter as we travel toward it. And in that future, if the spirit of Christ is in us, we shall live amid those higher laws whose product we now call miracles.

[Each month we will print one of Dr. Hepworth's helpful and inspiring sermons.—EDITOR.]

If you wish your life to be a fruitful one, you must begin to-day to tend the young tree, that it may blossom now, or you need not expect the old tree to bear fruit. Listen to your inner promptings, and sow seed that will ripen into a full harvest.

Look Cheerful

No matter how depressed you feel,

Look cheerful!

A gloomy face is ungentle,

Look cheerful!

Nobody cares about your woes,

Each has his sorrows, goodness knows!

Why should you your griefs disclose?

Look cheerful!

Though you are blue as indigo,

Look cheerful!

You're prettier when you smile, you know,

Look cheerful!

The world abhors a gloomy face,

And tales of woe are commonplace,

So stir yourself, and take a brace—

Look cheerful!

We know better than we do. We do not yet possess ourselves, and we know at the same time we are much more.—Emerson.

We are wiser than we know. If we will not interfere with our thoughts, but act entirely, or see how the thing stands in God, we know that particular thing, and everything, and every man.—Emerson.

For the Maker of all things and all persons stands behind us and casts his dread omniscience through us over things.—Emerson.

The mind is one, and the best minds, who love truth for its own sake, think much less of property in truth.—Emerson.

How to Read This Magazine to Get Tremendous Psychic Force

JOY and PEACE to ALL is the message we have for ALL OF YOU.

In an occult publication like this MAGAZINE OF MYSTERIES there are purposely concealed in the printed articles GREAT and ANCIENT truths, which are intended by the MYSTICS to make you thrill with NEW LIFE VIBRATIONS—new hope and new courage.

Carefully save each copy of the magazine, and take it up and read it at moments when you are calm and quiet and alone.

Read each article and each paragraph carefully and thoughtfully, with a STRONG DESIRE for the PSYCHIC LIGHT to illuminate your mind and soul.

The LIGHT will surely come in time, and some day when you will not expect it, you will be thrilled with a tremendous energizing force and power that you have never felt before.

Carefully preserve each copy of the magazine, as you will find it helpful reading from time to time. At the end of the year have your magazine bound, because as you proceed along the PATH, which will lead YOU to NEW LIFE, NEW JOYS, NEW EXPERIENCES, it will help you to get into OUR VIBRATIONS—by repeatedly reading articles from our pens.

In the SILENCE read our articles and send to us thoughts of GOOD WILL. These thought vibrations will help US and help YOU. The Eternal Law of Reciprocity will help you and help us.

These thoughts will be carried to us no matter how far away you live; in turn we will send you cheering and strengthening thoughts.

We MYSTICS sit for HOURS in the SILENCE sending forth to the whole world gladdening thoughts. You may at times feel our presence in ennobling and uplifting thought messages.

Some time when you are worried, perplexed, troubled and apprehensive take a copy of this magazine and retire to a quiet place and read it, with a desire that some word or thought in it may tranquillize your mind—may reach the very depths of your soul—and YOU will surely find the WORD which will calm you.

The WORD is ALWAYS printed in every copy of this magazine. Seek it out if you would know JOY and BLISS and HAPPINESS.

May the PSYCHIC LIGHT and the PSYCHIC FORCE awaken you to a consciousness of your great power is our constant prayer. THE BAND OF MYSTICS.

[Who have something to say in this magazine every month.]

The Law

'Tis a truth as old as the soul of things—

Whatever ye sow, ye reap.

'Tis the cosmic law that forever springs

From the unimagined deep.

'Tis shown in the manifold sorrows

Of the race; in remorse with its secret stings;

That he who grief to his brother brings

In his turn some day shall weep.

To the man who hears his victim's cries

And hardens his heart at the sound,

At last a Nemesis dread shall rise

From out of the wood profound.

Who sows in selfishness, greed and hate

Shall gain his deserts in the years that wait.

For the slow and remorseless wheel of Fate

Forever turns 'round and 'round.

If you give out of mercy and love and light,

The same shall return to you;

For the standards of right are infinite

And the scales of the gods are true.

By its good or evil each life is weighed;

In motives and deeds is its record made;

In the coin ye pay ye shall be repaid.

When your wages at last fall due.

The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly.—Emerson.

We judge of a man's wisdom by his hope, knowing that the perception of the inexhaustibleness of nature is an immortal youth.—Emerson.

We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth.—Emerson.

PRACTICAL PSYCHOLOGY

By Frank Harrison

PSYCHOLOGY is defined in the dictionaries as "the doctrine of the soul," and the soul as the "spiritual and immortal part of man; life."

We have now in this age of great spiritual activity numerous "schools," "institutes" and "colleges" of Psychology, and all of them seem to enroll large numbers of students, clearly showing that man is hungry and thirsty for knowledge—power. Men are reaching out for light and truth as never before, because this planet and humanity have now reached a degree in evolution where the first real glimpse of the dawn of a better day is to be had.

Knowledge, wisdom and power to do is man's birthright; and when acquired in a true, psychological way, in a divine way, through the soul and by the direction of God's will, carries the soul—the real man—to the highest possible attainment here, now and for all eternity.

But if men seek the mighty, unseen powers of the universe other than in God's way, they not only utterly fail in attainment, but often destroy and unbalance their minds.

The shores of life are strewn with mental and physical wrecks because men and women have gone into the occult and psychic realms with but one purpose—to get power. "Fools rush in where angels fear to tread."

Soul or psychic powers are merely the natural fruits of the God-loving soul who has surrendered mortal will entirely to God's will, and should never be sought; let them come naturally—divinely.

About all these students of so-called Practical Psychology begin wrong; they are on a dangerous path; they are zealously seeking tremendous powers without divine love or wisdom; how to use them wisely, when acquired, they know not; they desire, in most cases, power, that they may dominate and control their brothers; they are ignorantly fooling and playing with a force that has terrible reactionary powers; a force that can destroy their minds and tear their bodies to pieces.

In a large and wide experience, covering many years, I have carefully observed thousands of students of the occult and psychic, and in most cases have found, underlying their ambitions or their real motives in such study, selfishness, conceit, vanity, pride and egotism.

Again, under the personal instructions of great, God-loving Mystics, Masters and Adepts of the East and the West, my only teaching was to never seek for psychic or occult powers first, but to first seek God with love and make complete surrender of the mortal will to the Divine Will, which is only another way of saying, Let God direct your will; let God, the Mighty One, direct your every thought and your every action. In other words, to reach the highest state of consciousness, which is oneness with God, the Eternal One, we must live as near as possible the Christ-life.

Jesus, the Master, was meek, humble, lowly, kind and gentle, without desire or ambition to "shine" before men or exercise power over men; and yet see what power He had. He worked with God's mighty will and power and not with the weak will of mortal or human.

The greatest text-book of Practical Psychology ever given to man is the Holy Bible.

The only door open to Practical Psychology is through regeneration, as taught in the New Testament.

I know plain, simple Christian business men of tremendous psychic power for success in everything, whose only text-books on psychology have been the Bible and Hymn Book, and only institute a Christian church; they have a greater power for good over men than a dozen "professors" of psychology have.

If you would be a real master of men, study and live the life and teachings of the Great Master.

If you would know the power of your soul, or know practical psychology, take as your text-book the old Bible.

I personally know God-loving Mystic Adepts who are not publicly known (who have sunk their personality), who secretly and without pay perform many of the healing miracles that Christ performed, and who are adepts and have far more knowl-

edge about psychic and occult powers than all the "professors" of psychology combined; whose only text-book is the Bible; whose only teacher is Christ; whose only motive is the love of God.

The great God gives light and power to divine or spiritual men who are at-one with Him, and will use the power divinely—wisely.

God will not entrust power to any soul that has not fully and completely surrendered his mortal or human will to His mighty will.

That is the reason that we see great and powerful souls in religion, in commerce, in science, in education, in art and all human affairs that are simple, honest, true and just men and women—Christian men and women.

These spiritual men and women, without study, naturally are great souls of power and are leaders of men.

For several years I closely studied one of the richest men in this world and one of the most generous men I have ever read of and known, and at the same time one of the worst-abused men. I discovered he had wonderful psychic powers; indeed, he was all soul. He was, from a boy of poverty up to his present great wealth, as simple and unaffected as a child. From his mother's knee, up to the present time he has been a loving, gentle, meek, mild Christian—a practical and natural psychic. For years this great soul has calmly and serenely, in a Christ-like way, stood firmly on his feet under torrents of vile abuse from the ignorant, the envious and greedy—the pessimists, whiners, grumblers and complainers.

This is what Practical Psychology will do for any man. To really have great psychic powers we need not go to "institutes" or the "professors." There is an easier and simpler way—go direct to God and Christ.

Practical and natural psychology will open our eyes to seership, our ears to the Divine Voice and the voices of angels—Divine Leading. By living with the Eternal God through love, we will know exactly what to do, how to do, when to do and where to do.

Keep Out of the Past

By Ella Wheeler Wilcox

KEEP out of the Past, for its highways
Are dark with malarial gloom;
Its gardens are sere and its forests are
drear.

And everywhere moulders a tomb.
Who seeks to regain its lost pleasures
Finds only a rose turned to dust,
And its storehouse of wonderful treasures
Is covered and coated with rust.

Keep out of the Past. It is haunted;
He who in its avenues gropes
Shall find there the ghost of a joy prized
the most
And a skeleton throng of dead hopes.

In place of its beautiful rivers
Are pools that are stagnant with slime;
And graves gleaming bright in a phosphoric
light
Hide dreams that were slain in their
prime.

Keep out of the Past. It is lonely,
And barren and bleak to the view;
Its fires have grown cold, and its stories
are old—
Turn, turn to the Present—the New.

To-day leads you up to the hilltops
That are kissed by the radiant sun,
To-day shows no tomb, life's hopes are in
bloom,
And to-day holds a prize to be won.

A man may conceal his name, his age,
the circumstances of his life, but not his
character. That is his spiritual atmos-
phere, and is as inseparable from him as
the fragrance of a rose from the rose it-
self. In the glance of the eye, in the tones
of the voice, in mien and gesture, charac-
ter discloses itself. All the company may
be equally well dressed, but not even a
child shall mistake Bluebeard for St. Nicho-
las nor Circe for Diana.—*Celia Burleigh.*

Recreation is intended for the mind as
whetting is to the scythe. He, therefore,
that spends his whole time in recreation
is ever whetting, never mowing, and he
that always toils and never recreates is
always mowing, never whetting.—*Bishop
Hall.*

Thoughts and feelings are the funda-
mental facts from which there is no escap-
ing.—*Fiske.*

Book Notices

HOW TO CONTROL FATE THROUGH SUGGESTION. By Henry Harrison Brown. Price 25 cents. Now Publishing Co., San Francisco, Cal.

This little book is the first one written that makes Suggestion a Science as well as an Art. It deals with Life from the principles of Unity and unfolds a practical Philosophy from that point of view.

THE MISTLETOE AND ITS PHILOSOPHY. By P. Davidson. Price 25 cents. Peter Davidson White, Landville, Ga., U. S. A.; Bernard Goodwin, Gorbals, Glasgow, Scotland.

This book shows the history of the mistletoe, the origin of its mystical and religious rites, its connection with the great reformer, *Rama*, and why it was chosen in preference to other plants.

THE MYSTIC SELF. By M. Rayon, P. O. Box 927, Chicago, Ill., U. S. A. Price 35 cents.

This volume treats of the higher faculties and powers of Self, and how they may be used to the betterment of one's condition.

THE PHILOSOPHICAL EVANGEL. By Dr. Basile Agapon. Price 75 cents. Peter Davidson, Landville, Ga., U. S. A., and John Walsh, 85 Cardigan Terrace, Newcastle-on-Tyne, England.

This volume deals interestingly with such high themes as the revealed knowledge of the Deity, the mystery of Christ, the rebirth of the soul and similar subjects.

PSYCHICAL DEVELOPMENTS. By a Mental Scientist. In two parts. E. H. Anderson, Toledo, Ohio.

This book comprises a series of lessons on the philosophy of New Thought, Self-Mastery, Thought Transference, Will, Mental Healing, etc., and is a clear and interesting exposition of the use, abuse and possible advantages of these powers.

FREE THOUGHT; OR THE COMING DISPENSATION. By Richard Bewley, M. D. Published by the author, 4153 Ridge Avenue, Falls of Schuylkill, Pa.

This little book comprises a series of essays on Man, Knowledge, Ignorance, God the Creator, the Bible, etc. It treats lucidly of man as a dual being, and of his possibilities and powers in all the conditions of life.

SUGGESTION. By Geo. C. Fitzen, M. D. Price \$1.00. Published by School of Suggestive Therapeutics, St. Louis, Mo. Address the author, Los Angeles, Cal.

This small volume furnishes a plain, concise method of using hypnotic powers. It shows how mental influences may be exerted to produce chemical and anatomical changes in the body, and treats of Suggestion in all its phases.

MARTIN LUTHER AND MATERIALIZATION. Henry Upsall, Watseka, Ill.

"If a man die shall he live again?" This book purports to answer this question in the affirmative, and to prove that Martin Luther and Philip Melancthon had communication with Spirits. The book comprises a series of papers said to have been written by Luther's daughter, between two slates held in the hands of the author of the book, and gives many interesting glimpses of the private life of the Luther family, said to be given from the Spirit World.

THE OCCULTS IN COUNCIL. By Sir William. Smith-Brooks Printing Company, Denver, Col.

This volume, beautifully illustrated, treats, in 408 pages, of occult truths, emphasizing the Bible declaration, "The fear of the Lord is the beginning of wisdom." The author says: "Occult truths have, for a long time, been much derided; it would be more proper to deride those who do not believe in them." He goes on to prove that occult powers are the real powers, and that they who intelligently use them master fate, control destiny, and become as gods. It treats, at some length, of telepathy and its present and future possibilities, the significance of dreams, and a good number of kindred subjects. The book is thoroughly enjoyable, and is written in a way to command the respect and hold the interest of the reader.

We never know what day, what hour or what minute the Holy Message will come; when the regenerating Spirit of God and Christ will perform the great miracle and change hearts and minds and bodies; when we will walk, hand in hand, with God and the Angels right HERE. Now and for ETERNITY; when we will forever cast off all loads and burdens of sin, disease, grief and sorrow, and enter the bright and joyous realms of Eternal Joy and Bliss. All we have to do is to love and seek and we will find.—*Frank Harrison.*

A Wonderful Automatic Writing Medium

This Mortal Has Communications from the Spirit World Whenever He Desires



HE experience in psychic phenomena of a novice of reliability and sound judgment is related in the following article, and reproduced from the Chicago Record-Herald:

Until within the last year I had never come in contact with a Spiritualist; had read nothing on the subject, and it held not the slightest interest for me. Puritan of ancestry and Presbyterian of faith, my religious development had been along strictly orthodox lines, and I cannot say that I was ever greatly concerned over the problem of existence after death. The loss of my mother affected me deeply, and I hoped, as all Christians hope, that at some time, in some place, I should meet her again, though I felt no positive assurance on the subject.

Last January I was invited to spend an evening at the home of a friend, where I met a young woman who is a gifted psychic. She is not a professed Spiritualist, in no sense a public medium, and only at my urgent request consented to try to get a letter for me from my mother.

We sat around an ordinary parlor table upon which rested a tablet and pencil, our hands resting lightly upon it. After a brief interval passed in ordinary conversation the hands of the medium beat rapidly upon the table, she seized the pencil and began to write slowly and laboriously, as one unaccustomed to the use of a pen. The message was from my mother, and began thus:

"Oh, so long have I wanted to let you know that I was always with you in all your joys and sorrows!"

Then followed many details of my life since she had left me, and a warning concerning a certain business transaction in which I had intrusted money to a third party whose honesty I did not question.

The medium had no knowledge whatever concerning my personal affairs, and subsequent investigation proved the warning to have been well founded. The handwriting was a perfect facsimile of my mother's, and, a most peculiar characteristic, she wrote "crossways" of the tablet, as had been her invariable custom.

I was naturally much impressed by the indisputable evidence of my mother's personality, and when convenience permitted visited my friend again and secured other letters, all bearing the same stamp of her individuality, and dealing with many personal affairs, in which she evinced an anxious interest.

The psychic power is natural in this family, a brother of the young lady referred to being a perfect clairvoyant. The subject is never mentioned outside the family circle, however, and I was admitted as a mark of special friendship. On one occasion a few months later I spent an evening with them, and we sat, a party of three, in a dark room, while the gentleman in question described the spirit friends he saw.

Suddenly he said, "Here comes a minister!" giving a minute description of him which would indicate either an Episcopalian or a Catholic. By conversation we learned that the stranger had come on a mission to me, and after the gas was lighted he stated in writing that he wished to use me as an instrument for carrying on his work with the pen. I was requested to sit alone for a half hour each evening in a dark room for development.

The next evening I retired to my room and sat at my desk, resting my arm lightly thereon. In less than fifteen minutes my hand began to vibrate, the motion gradually extending to the arm with what is known as the "muscular movement," a system of penmanship I had never been able to master.

For about two weeks the programme did not vary. I covered countless sheets of paper with the markings familiar on copy-books. Then I suddenly began to write a letter at my mother's dictation, in which she expressed her great joy at being able to communicate to me directly, and related much that I wished to know concerning other relatives in the "far country."

The next evening my ministerial friend, who I now learned was a Catholic priest, stated that he wished to dictate a sermon. I took about a thousand words as rapidly as the pencil could fly over the paper, the subject matter dealing with conditions in the Catholic Church of which I had no knowledge, and toward which I had inherited an unusual prejudice.

This was followed by other articles of similar or greater length, a lecture, oration, poems, etc.

This personality of a man I never knew on earth has modified my views on many questions, taught me patience, gentleness, self-control. The story of his life, which began in Ireland, never ceases to interest me, and his descriptions of the life beyond are full of beauty and charm. I have asked questions on every conceivable subject, and the replies are always prompt and satisfactory.

Within a few weeks from the time I began to write automatically I developed the power of clairaudience, and can carry on a conversation of any length with any friend in the other sphere I may choose to ask for. Incidents have been related to me concerning the passing away of certain friends whose relatives I have never seen since, and so had no opportunity to learn of them through the ordinary channels.

My mother has told me of certain events happening in the homes of relatives at the present time which a letter of inquiry proved to be absolutely correct.

I may say in passing that I have visited a so-called "trumpet séance," described by "B." and received the same apparently reliable confirmation of what I learned through other sources.

With all my experiences I have come in contact with but two professional mediums, and that only on three occasions. They were vouched for by reliable persons. I have no reason to doubt their honesty, and the sharpest investigation could detect no signs of fraud.

Summing the matter up, the situation is about as follows:

So far as I can judge, I am perfectly sane. My intellect is normal; if anything, keener than heretofore.

I show no signs of eccentricity, if the comments of my family may be relied upon.

My health is as good as it has been for years past, and I sleep like a child. An accomplished hypnotist was unable to have any influence over me, and I know nothing of the trance condition.

In spite of the above facts, I can converse at any time with an invisible personality by the power of telepathy, or by writing, the letter appearing as one-sided as a conversation carried on over a telephone.

The only rational conclusions I can arrive at are that the existence after the change we call death is similar to that in this world, minus the physical body.

That the mentalities of our friends are ever near us, longing to give counsel and comfort, and debarred only by the dullness of our comprehension.

That the power of communication only awaits development in every human being, and that the time must come when such power will be universally recognized.

When that day arrives the grave will be robbed of its terrors, the mystery of death will have lost its sting, and the reign of the public medium, with its opportunities for fraud and imposition, will be at an end.

Truth is within ourselves; it takes no rise From other things, whatever you may believe.

There is an inmost centre in us all, Where truth abides in fullness.

—Browning.

Literally, thousands of readers have written the publishers of this magazine that it is "comforting, inspiring and helpful." This accounts for its phenomenal success.

"Thoughts for Every-Day Life"

SELECTIONS FROM A BOOK BY THE LATE
MALTRIE D. BABCOCK, D.D.

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Most religions are meant to be straight lines, connecting two points—God and man. If man can be right with God, if he can please and pacify Him, all will be well. But Christianity has three points—God and man and his brother, with two lines that make a right angle. Each one of us is at the point of the angle, looking up to God and out to our brother. What God sends down the perpendicular line we must pass on along the horizontal. If one hand goes up to God, the other must go out to our brother.

When the soldiers cast lots for Jesus' garments, why did they not do so for his goodness and wisdom and gentleness? Because such things are not detachable, nor transferable. His garment was a thing material, made by hand. It could be taken away and destroyed by hand. The character of Jesus was not a thing. It was spiritual.

Business is religion, and religion is business. The man who does not make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character. The circle of business activity is not tangent to the circle of God's service, but concentric, a little circle in a great one.

Have you ever said, "I wish I had a more cheerful disposition"? How much do you wish it? Enough to dispose yourself so as to be in the way of getting it? Your words are idle and sinful unless you will to have it instead of wishing to have it. You are not responsible for the disposition you were born with, but you are responsible for the one you die with.

The root of honesty is an honest intention, the distinct and deliberate purpose to be true, to handle facts as they are, and not as we wish them to be. Facts lend themselves to manipulation. Many a butcher's hand is worth more than its weight in gold. What we want things to be, we come to see them to be; and the tailor pulls the coat and the truth into a perfect fit from his point of view.

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, it is to be all but dead.

Salvation is going to Jesus for what He can give us—adoption, forgiveness, strength—and then going into the world with what He gives, to live His life and do His work.

My Life

As from the chrysalis fast bound to earth
The butterfly emerges winged for flight,
So from its past of error, pain and night,
The soul breaks through in loveliness and worth.

Out of the bud the perfect blossom springs;
Out of the bitter cells the luscious fruit;
And from the self-allied unto the brute
Evolves the self which soars on viewless wings.

From folly, evil and mistakes diverse
We slowly grow to wisdom and to right,
Obedient to a law of boundless might,
The law of love which rules the universe.
—William E. S. Fales.

We'll Worry It Through

WHAT of the weather?
The work's still to do;
All hands together—
We'll worry it through!

Fair was the reaping
By valley and plain;
Hearts have been keeping
A song for the rain.

Let it come glancing
By haven and hill;
Sunbeams are dancing
In drops of it still.

When it's all over,
To sorrow good-night!
Fresh fields of clover,
And lilies, and light!

The Ministry of Love and Hope

By John A. Morris, in Mind

LIFE is sometimes a chameleon-colored dream of beauty, an amber-hued vision of contentment, and then again it often becomes a chocolate-colored nightmare of agony and despair.

During man's career upon this earthly sphere of action two visitants journey with him from the cradle to the grave. One is a white-winged angel of mercy, beauty, health and love; the other is a dark-robed spirit of destruction, degradation and death. The one is a saving divinity from the heavenly spheres of life and light; the other is a demon of discord and division. The one is mystic Hope, who bids men live a life of joy; the other is Despair, who tempts them to a death of weakness. In one there is the strength of strong-limbed youth, for Hope is a virtuous maiden in whose divine energy encouragement to constructive utility both in mentality and mechanics stands manifest and sublime; in the other there is the cynical ennui of decadent discouragement, for Despair is a heartless hag, and in the weariness of enmeshing misery it whispers and betrays to suicide or speaks of virtue in destructive vice and a murderer's destroying energy.

Hope is an angel divine, Queen of the Graces, who turns her follower's faces toward the sun—the eastern ascent of health and rich constructive life. Despair views the world through the discouraging spectacles of past achievements, past glories and past greatnesses, and, looking toward the western horizon of past endeavors, swears there is no divinity in the present; that all art and beauty are locked in the world of past development; that "romance" and "love" are words of a bygone day, meaning naught in this hysterical age of historical evolution; that Materialism has come enthroned in the power of Despair, broken down the energy and potency of the Religion of Love, and made of this world a hideous realm of pain and commercial competition, while Death writes "Finis" to the last page of man's book of life, and in the sleep of oblivion ends the troubles of a struggling career.

Yet, to those who view the vast arcana of life's activities with the argus-eye of a powerful conception, there comes the realization of the power of Love, of the power of a God of Love, of the divine potency and outflowing energy of a Religion of Love; that Love is not a mere whim of the fancy in the adolescent stages of development, not the evanescent dream of poet's pictured passion or art's conceptional vision—not all of these, though there are parts of it—but that it is Life itself.

Love is essentially creative, producing wonders in art and life. It is inventive and discovers new worlds of beauty, new realms of sweetness and of joy. Love creates planets and builds worlds; it produces health, and fills the world with song and laughter. Love is beauty; it is harmony and melody in music, and rhythm and poetry in sound. Love is life, and the language of life. A man's life is according to his love. Not only is God Love, but Love is God.

That which a man loves the most he worships, and that which he worships is his god. So if a man delights in the pleasures of the table, and becomes a glutton and a wine-bibber, his appetite becomes his master, and he is a worshipper at the shrine of Bacchus and the low thought of the body. The eating-house is his temple, the table his altar, and the knives, forks and spoons the ceremonial instruments necessary to such worship. So, too, he whose mind and thought are all upon the gold which perisheth—money is the supreme object of his life. He becomes a money-worshipper, and bends all his energies toward the accumulation of wealth. He would be a millionaire, a master of finance, a Napoleon in the monetary world; and when he realizes his ambition he finds that in gaining the world of his desires he has lost the power of whole-souled enjoyment. He can enjoy only upon one plane, and that the pleasure of accumulation in dollars and cents. "What shall it profit a man if he gain the whole world and lose his own soul?" "What a man sow-

eth that shall he also reap." And both the worshippers of appetite and the slaves of Midasian greed reap their reward. But their worship is not the love—the pure, undefiled love—of which Christ spake when He said: "Greater love hath no man than this, that a man lay down his life for his friends." "Love your enemies; do good to them which persecute you."

Food is a good thing, and is necessary to build up our physical bodies. Money may be a good thing, and necessary for the accomplishment of some of life's most cherished objects. Both food and money, under the control of the Higher Self—used and not abused—are essential to our development. But, when the carnal indulgence of appetite, dissipation in both food and drink, or greed for gain becomes the master-despot upon the throne of unreason, we become the most pitiable slaves imaginable to the god whom we have created and in our imagination worshipped. "For as he thinketh in his heart so is he."

But it is the fashion of the hour to rail at the conditions of transition now around us and in the spirit of pessimism slander the Love that holds the Universe in the harmony of a world-encircling magnetism. But Love still exists, "moves and breathes and has its being," in the potency of self-sacrifice. For Love is self-sacrificing; Love is saving. "Love! How true it still is that 'Love is the greatest thing in the world!' When one loves he understands the words of Jesus concerning its potency."

"God is Love!" And the law of that God of Love is the law of co-operation. Both Science and Art speak in no uncertain tones regarding the law of co-operation. Christ called it the "law of the Father." Art recognizes it in an adequate sense of proportion. Co-operation is the law of life, the bed-rock principle of unity and justice. It is the voice of science, for in astronomy we see it in the law of gravitation; in biology we see it in the law of evolution; in botany and music it is the law of harmony; and in chemistry it is the law of attraction or affinity—and all these are but different names of that Love which is essentially co-operative in its nature. Hence, in the successful co-operation of all our energies the beauty of life is most completely subserved.

In the last analysis there is no self-sacrifice in Love, for in surrendering the desires of the lower self for the needs of the higher there is a distinct gain—no loss or sacrifice is involved. If it is necessary for a man to amputate his hand or arm for fear that poison will circulate throughout his whole body, he undergoes such amputation. Why? He would rather lose an arm in order to save the rest of his body than keep his arm and perhaps lose his whole body thereby. Hence the words of Christ: "He that loseth his life shall find it;" and, of course, find it more abundantly. So when one speaks of self-sacrifice in Love the sacrifice is only a seeming; it does not exist in reality. Mothers surrender their lives for their children because they are their very selves in different modes of manifestation. It is through this apparent sacrifice of being that children are brought into the world; and if Love hath united two human souls together the children entering into life as the fruit of such union will be children of Love, children of God—aye, of immaculate conception, because born in the purity of love and Love's most blessed union. For every child born of love an infant Messiah, born to bless and redeem mankind: an angel visitant from the realms of right and harmony, because the vibrations of melody attuned—fashioned it in grace and in the sweetness of its parents' perfect life of bliss; for in the harmony of joy Love manifests in a miracle of mystery.

Children of Love are children of divine powers, gifted with the graces of genius, endowed with the marvelous vibrations of celestial harmony. Their life is one long sweet song whose melody of joy reaches out into other and more poverty-stricken lives. They are born to the royal purple, to the mastership of self, to the nobility of conquest, to the understanding of the higher forms of being.

The Importance of Religion

In nothing does the importance of Religion appear more clearly than in its suitability to man, in relation to an unending futurity. Man cannot wholly die—he must live forever; and Religion is the necessary discipline for a happy eternity. To man, as a being capable of thought, and feeling, and action, related to God in the present state, and to his fellow men, there are many things of importance besides, though none so important as Religion. But to man as immortal, Religion is solely important. In this case, it not only casts other things into the shade, it absolutely annihilates them. To the man who died yesterday, it is now a matter of no consideration whether he was rich or poor; whether he was honored or despised; whether he was a prince or a beggar; whether he spent his days in mirth, or had anxiety and sorrow for his portion; all these things, except for the influence they may have exerted on the formation of his religious and moral character, all these are now to him matters of no importance; but it is a matter of importance to him still, and will continue to be so forever, whether he was or was not really religious; for on that single point hinges the happiness or the misery of eternity.

You may easily get other subjects on which to employ your thoughts; but none that so much deserves them as Religion. You may easily get other objects on which to fix your affections; but none that will reward them like Religion. You may make other acquisitions, which will be useful to you in your social capacity; but none so universally and really useful as Religion. To be without Religion is virtually to deny the most honorable fact which can be stated in reference to human nature; that it is closely connected with the Divinity. To be without Religion is to be "quite unfurnished" for the awful eternity on which we must soon enter.

Helen Gould's Handwriting

"For there is nothing covered that shall not be revealed; neither hid that shall not be known."—Luke, xii. 2.

In a recent issue of the New York Journal there appeared a fac-simile of Helen Gould's handwriting. The students of philosophical psychology, cause and effect, know that every sequential consequence outlines the true character of the individual; while many people, even those who investigate but superficially, recognize the fact that "as a man thinketh so he is," though the pen be the medium by which the thought is expressed.

Miss Gould's handwriting denotes a very forceful character. Even the amateur student of graphology discovers, in the formation of certain letters and lines, that this disposition appears to a marked degree. Helen Gould is and is not her own master, for there is a peculiar action of the vital force which positively moulds her character along this special trend, and though her plans and methods are clearly outlined, and to her seem absolutely set and incapable of change, yet she receives and accepts, unconsciously, suggestion, and thus the native disposition asserts itself, and she does that which she thought she would never do.

A thought once conceived and a purpose predetermined, however, along certain lines, and continued to the accomplishment of the same, even to the extent of obstinacy, and the lady will not relinquish her purpose except under stress of mental pain.

Miss Gould will never do anything from the instinct of impulse, and thus may not be called, according to the common acceptance of the word, generous, but certain motives appeal to her sense of well-doing, and to these objects she will cheerfully respond. She is naturally ambitious. Her wealth and position, of course, have placed her on the top rung of the ladder of social life, and without apparent effort on her part; though had she possessed none of these accessories, still the native instinct would accomplish the certain finality.

Inherited traits, generations removed, are clearly shown in her handwriting, and one can, with truth, say she represents the "omnibus in which all of her ancestors ride."

It is a pleasurable thought to the student of graphology that "men and women famous" have and will put themselves on record.

—Fortuna.

We live no more of our own time than we spend well.—Carlyle.

If God ever spoke to men, He still speaks to men.—Words of Faith.

We cannot walk with God until we are willing to do it one step at a time.

I REST in the Wisdom of the Father and the Love of the Holy Mother.—Unity.

We forget the sunlight when we notice the shadow.

CONTROL thy earth, and thus learn to control thy heaven.

THE power of God has its greatest outlet in and through man.

TRUE faith and reason are the soul's two eyes.—Words of Faith.

God works for all. Ye cannot hem the hope of being free With parallels of latitude, with mountain range or sea. Put golden padlocks on Truth's lips, be callous as ye will, From soul to soul, o'er all the world, leaps one electric thrill.

Physical Vitality: Its Acquisition and Accumulation

Sidney H. Beard, in Freedom



HE acquisition of various kinds of material treasures, such as works of art, property, curiosities or money, is a distinguishing characteristic of men and women of this generation. "Get all you can and keep all you get" is the popular motto, and this appetite for accumulation seems to grow with its gratification.

With this desire for acquisition, so much in evidence, it is strange that so few persons take any thought or trouble concerning the accumulation of vitality. For it is one of the most priceless of all earthly possessions, and without it all other earthly possessions are apt to fade—like a mirage—into thin air. Yet the majority of men make no effort to understand the laws which are connected with its creation and reservation.

The human body is a storage battery consisting of millions of cells in which the vital electricity that produces health, wards off and prevents disease, makes life enjoyable, and produces the personal magnetism which causes the human character to be powerful for good or for evil, is accumulated.

Every form of manifestation of physical vitality depends upon the life-force stored up in this human battery, and upon its voltage. The more fully charged the cells of the body may be, the higher the voltage, and, consequently, the greater the vitality and power.

This voltage is always fluctuating. Physical or mental expenditure of force lessens it; recuperation, through rest, sleep, and the taking in of oxygen and food-pabulum, increases it. And if the influx is greater than the output, accumulation results.

Comparatively few persons have ever realized that a predetermined accumulation of vital force is an actual possibility, and that it can be brought about by intelligent and methodical action. Even if only a small amount of vitality has been inherited from our parents the stock can be increased, and, *vice versa*, those who have come into the world endowed with a more than ordinary share of this best of Nature's gift can run through their stock capital in a comparatively short time, and die bankrupt long before reaching middle age.

All the "preventive medicines" in the world are as the small dust of the balance—potentially—when weighed against this life-force which "healeth all our diseases and redeemeth our life from destruction." Its therapeutic phenomena are truly wonderful—the fractured human limb, the damaged bark of the tree, the broken shell of a humble mollusc, will each alike be mended and restored by the invisible life-spirit which operates silently in each, and by such various methods.

In the presence of this mysterious power our great scientists are nonplussed; they can neither analyze nor classify it, and are obliged to be content with the registration of its effects. Nor need we wonder at this, for the operation of this healing and energizing force is none other than the manifestation of the Lord of Life Who is immanent in all creatures, and ever seeking expression in individual forms.

When the human system is invaded by malevolent bacteria and microbes, the benignant living cells within us overcome and expel them and save us from disease. They act thus whenever the sum total of our vitality or voltage is such as to evidence the fact that they are in fit and forceful condition. If they are not properly fed with those elements which are needful for their sustenance and welfare, they soon run down, and we become aware of the fact by realizing that we ourselves have run down. Our voltage is below the normal; we are below par. We then are liable to become the prey of those ceaseless microscopic enemies which are ever ready to pounce upon the unfit.

If our corpuscles are weaker than the invading foes no drugs can save us—we are doomed. Hence the importance of keeping our nerve centers well charged, for we then know that the minute life-cells are in vigorous condition.

To accumulate vitality our food must

contain all the chemical elements which we need. Nitrates for muscle building; carbons for heat and energy production; fats and phosphates and other mineral salts for the sustenance of brain and nerve-force. None must be permanently omitted. If, for instance, we exclude organic phosphorus from the food of a man of mighty intellect, he will, in due time, be reduced to a stage bordering on idiocy. We can obtain this phosphorus in such food as cheese, milk, whole-wheat bread, oatmeal, peas, beans and bananas. But inorganic phosphorus in the form of drugs or pills is dangerous.

The other elements are also necessary, and our diet must contain the whole of the fourteen from which the body is constructed. This fact suggests the wisdom of making our diet as varied as possible. Nature will assimilate the necessary elements if opportunity is thus given her.

The human body, and its brains and nerves, are in the first instance constructed, and are then continuously reconstructed from food and from it alone. By this term I refer to that nourishment which reaches us through the digestive apparatus, and also that which comes through the lungs, etc. *Just as we eat, so we become*; and our thought is almost entirely the outcome of our food-pabulum. The numerous cases of mental idiosyncrasy, incompetency and aberration which we see around us, may, in nearly all instances, be traced to erroneous feeding.

To store vitality we must live *by method*, and take some trouble. Nature's greatest gift is not to be obtained haphazard and without thought and effort. We must eat wisely, breathe wisely, live wisely, and the closer to Nature we get, the better it will be for us. One hour of early morning sunshine is worth several in the after part of the day, and the atmosphere which has been vitalized by its rays contains the life-giving oxygen upon which our vitality so largely depends. To rise with the lark and retire whilst the night is still young is to walk in Wisdom's way, and though this may involve, in some cases, a mid-day siesta in the summer-time, it is in accordance with Nature's plan.

The habit of deep-breathing, like the habit of living much in the open air, yields important results. We should remember that the atmosphere consists of oxygen and nitrogen—the very elements of which our bodies are chiefly constructed. Life and vigor can be inhaled, but few persons have learned the art.

The habit of cheerfulness tends to promote the assimilation of food which vitalizes—and thus it favors longevity.

Exercise—of an intelligent and healthful sort—is needful to make the life current pulsate through our bones and tissues. Without it our organs do not get properly nourished and rebuilt; stiffness and atrophy set in. Every organ must be used if we are to secure complete development and health.

Calcareous deposits must be eliminated by drinking soft water and fruit juices, or our veins will get incrustated like the interiors of the water kettles in many households.

The skin must be kept pure and open by ablution, the teeth must be cleansed frequently lest they become a lodging for bacteria, and food which is likely to contain disease germs and decomposing bioplasts (such as dead bodies) must be eschewed.

Worry and care must be banished, as far as possible, from our lives, and vitiated atmosphere must be avoided, as well as all unwise and excessive expenditure of nerve-force. For these things deplete the storage battery of human electricity and lessen its voltage.

The coming race will master the secret of this accumulation of life-force, for it is one of those higher things to which mankind is slowly rising upon the stepping-stones of past mistakes and painful experiences. Let us keep abreast of the times and win our way to life more abundant.

Any nobleness begins at once to refine a man's features.—*Ella Wheeler Wilcox.*

How to Serve God

LIVE AN ACTIVE AND USEFUL LIFE, SAYS A MYSTIC ADEPT.

A TRUE God-lover lives a life of active service.

The Great Mystics are not idlers nor dreamers; they are workers of workers; they give their lives to service for the Mighty God and Humanity.

The only way to build a noble, earnest and helpful character is to so love God that you are ever willing to work for both the spiritual and material betterment of humanity.

The Soul is here on this planet for experience, knowledge, wisdom and the uplifting of other souls; we are not here for pleasure.

Those who live in the senses—for pleasure—are never real God-lovers, and are never really joyful, peaceful, blissful or happy.

A Great Soul always lives the Christ Life.

A Great Mystic is a soul who realizes the Blessed Christ within.

In all the history of the world there never was such a tremendous worker as the Blessed Jesus.

He is the ideal of the GREAT MYSTICS, because His work was not only great, but it was lasting.

There are alleged Mystics that work in sorcery and use occult powers who do little or no work. I am not referring to these "Magic" workers when I speak of Mystics.

A real Mystic is Christlike and at one with the Blessed Father—the Mighty One.

Without work and service no one can advance far on the Path that leads to eternal joy and bliss.

No true power can come to the soul that is not actively at work striving to better spiritual and physical conditions on this planet.

Activity is the nature of the soul.

Laziness and luxury are not prompted by the Spirit—they are of the flesh.

Spiritual, mental and physical activity lift the soul Godward into the highest realms of Light and Power.

The real Mystic Adept spends hours in prayer to God for Light, Direction and Wisdom, and when the Divine Voice—the Spirit—gives the leading he works it out.

The real Mystic is ceaselessly active. Even in his sleep the angels appear to him in dreams and map out work to be done.

As the soul advances along the Path Godward it becomes more active. Man can help this advancement by energetic work; he can also retard his progress by inactivity—indolence, ease and luxurious habits.

GREAT SOULS—men of God—never rest here or beyond the grave; they are eternally progressing; they get rest and peace and joy by spending their "leisure" time in prayer, meditation, study or communion with God and His Angels.

These Great Mystics are never wearied, are never sick and live here on earth in beautiful, healthy bodies (temples of the Soul) for tremendous periods.

Aside from Mystic Adepts we see that all men who live active, useful lives and do not care for pleasure and its pains live to great ages—ripe ages.

It is the sensual life, or life of pleasure, that kills the mind and body.

All divine men who are powerful live quiet, simple, modest lives full of work—service; and these are the most blissful souls on the planet. These are the true God-servers; the Great Souls.

So, dear souls, who read these words, written down by one who loves God and the Blessed Jesus, let me urge you to love the Blessed One with all your soul, heart and mind and ever strive to live an active and useful life.

May the peace and blessings of the PEACEFUL ONE be ever with all the readers of this Magazine. A MYSTIC.

From a Mystic

WHEREVER God and the Spirit works there is a mystery—to those who have not truly and really come to God. But to him who loves, adores and lives with the Blessed One—who is at-one with God—there is no mystery in the universe. Life is full of mysticism to those who have not surrendered their hearts, their minds, their wills and their souls to the Eternal One. The fervent mystic, who lives as nearly as possible the Christ-life, will tell you, as a matter of truth, that there is nothing really mysterious in the universe. The Blessed Jesus and the Father were one, and to the Master there were no mysteries.

A MYSTIC.



THE OLD WAY



SINCE the days of Tubal Cain, up to a few years ago, it was necessary to produce the strongest parts of metal work by hammering. In the olden days the heated metal was laid on one flat stone and hammered with another, or with a primitive sledge. The flat stone developed by slow stages into a block of metal, at first square and unhandy, but as time passed and men developed ingenuity, the block grew a nose and became an anvil, by means of which the blacksmiths of old shaped curved articles, they fashioned horse shoes, linked chain armor and welded blades. From the old-time armorer, the blacksmiths, and other workers of metal, whose sturdy blows rang music from the anvil, is descended the ponderous trip-hammer—ponderous, yet so delicately adjusted that a blow can be struck as light as air, and one so mighty that a block of granite is crushed to powder. Invention has succeeded invention until the rude flat stone has developed into a die carefully and laboriously cut and shaped by hand, into which the glowing metal is forced, not by the sinewy arm of a model Tubal Cain, but by the power of steam, through tendons of steel or by the hydraulic pressure of water squeezing the metal into shape. All are modifications of the old brawny arm and skilful hammering method. Slow, expensive and subject to ruinous misplaced blows and defective machinery, it is a process that is still retained only because none better had been discovered. Even with the most modern machinery, with the aid of wonderful trip-hammers, or powerful hydraulic presses that mould metal as a sculptor models clay, the process is costly and slow, the machines, enormous or delicate, and must be adjusted, whether one or fifty pieces are to be produced. The die must be cut with the finest skill by hand out of steel as hard as flint. And after all this the article must often be tempered, annealed or planed before it is ready for use. Such is the old process of steel production—the process of Tubal Cain, grandson of Methuselah and his descendants.

AND THE NEW

The new steel process is a short cut to the result wanted. From the enormous melting furnace to the finished article is but one step by the Jupiter Steel process. Scarcely five years ago two metallurgists discovered a method by which scrap steel (discarded machinery, old boiler plates, broken crank shafts and the like), melted and mixed with certain ingredients and poured into a simple mould of special sand, produced steel, equal in strength and temper, to forgings vastly more expensive. By this means old scrap steel of little value is transformed into tools capable of holding the finest edge, or into immense castings of the greatest strength and toughest fibre. Like all great and successful inventions its simplicity makes it profitable. All the time-wasting, expensive processes of forging, tempering and annealing are avoided. Carefully measured ingredients are introduced into the boiling mass of steel scrap and the finished cast will have all the qualities of the best tool steel or the forged and turned engine crank, as you wish. The secret lies in the mixture which the modern alchemists, Messrs. Whall and Lundin, have discovered, and the United States Steel Company own the patents thereon both in this and in twenty-three foreign countries.

The public is slow to take advantage of a revolutionary invention, but once its efficiency is proved it rushes to profit by it—namely the trolley and the telephone.

The plant of the United States Steel Company is at Everett, almost within the city limits of Boston, in the very heart of the manufacturers of New England who are taking more and more advantage of a manifestly good opportunity to exchange their broken steel machinery for new parts cast within a short distance of their doors. Not only is the cost of the parts reduced, but valuable time and freights to the steel mills of Pennsylvania are saved.

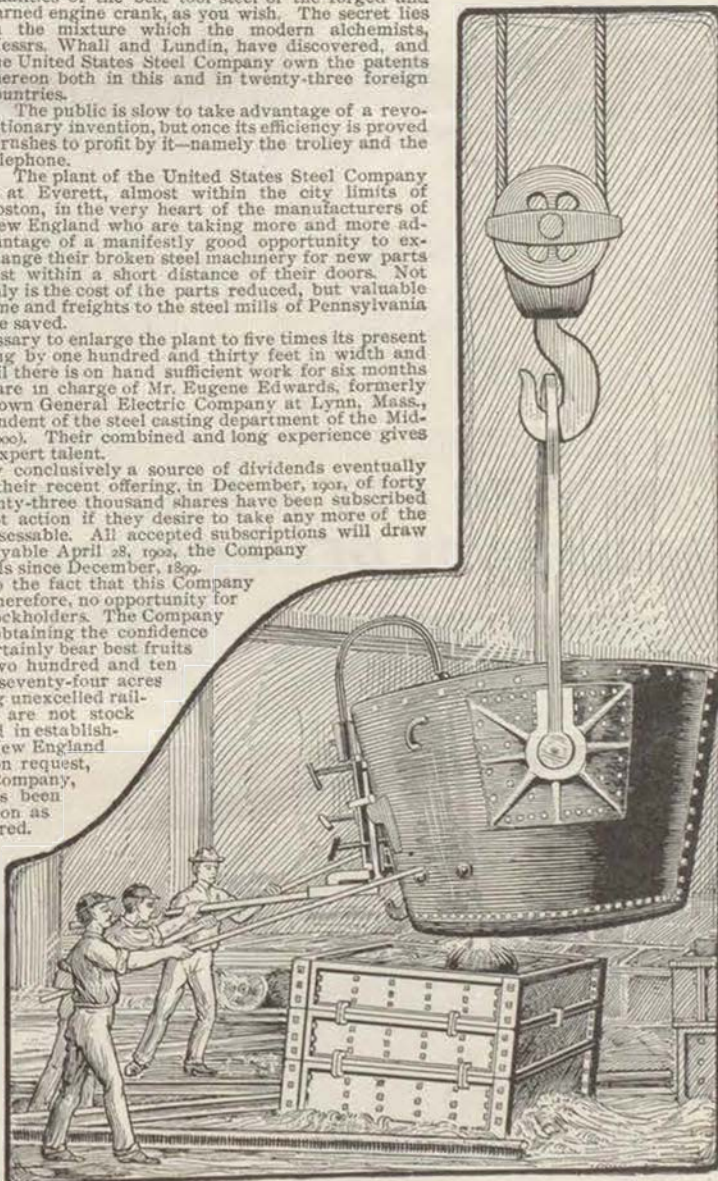
So popular has Jupiter Steel become, that it is necessary to enlarge the plant to five times its present capacity, the main building being two hundred feet long by one hundred and thirty feet in width and government work and local orders have multiplied until there is on hand sufficient work for six months ahead, of the most profitable description. The works are in charge of Mr. Eugene Edwards, formerly superintendent of the steel casting plant of the well-known General Electric Company at Lynn, Mass., and Mr. Benjamin A. Franklin, until recently superintendent of the steel casting department of the Midvale Steel Company of Pennsylvania (valued at \$20,000,000). Their combined and long experience gives the Company the advantage of a rare combination of expert talent.

The foreign patents, now being negotiated, show conclusively a source of dividends eventually equal to the entire capitalization of the Company. Of their recent offering, in December, 1901, of forty thousand shares at par \$5.00 Per Share, over twenty-three thousand shares have been subscribed for and any intending investors should take prompt action if they desire to take any more of the remaining stock at the same price, full paid and non-assessable. All accepted subscriptions will draw the full regular quarterly dividend of 3 per cent., payable April 28, 1902, the Company having paid regular 12 per cent. per annum dividends since December, 1899.

We desire to call the attention of those interested to the fact that this Company has no bonds or preferred stock, and that there is, therefore, no opportunity for any interests combining and "freezing out" smaller stockholders. The Company has always been conducted from the standpoint of obtaining the confidence of stockholders, large and small, for that policy will certainly bear best fruits in the long run. Also that there are in the treasury two hundred and ten thousand shares of stock, and that the Company owns seventy-four acres of good manufacturing land, finely located and having unexcelled railroad and water facilities. The Company's officers are not stock brokers or promoters—just plain business men engaged in establishing what is destined to become a large and profitable New England industry, in which they invite you to participate. Upon request, they will be pleased to send a full prospectus of the Company, together with photographs and a record of what has been accomplished in the past two years, and such information as an investor may desire, and bank reference, if required. Preference will be given to subscriptions in the order of their receipt.

Make all checks, drafts or money orders payable to

The United States Steel Co.
234 Oliver Street,
Boston, Mass.



**PLACE THE
CIRCULAR DISK
HERE, WITH YOUR
SIGN OPPOSITE
SAME SIGN
OUTSIDE OF
CIRCLE.**

♈ All persons born from January 23 to February 20, inclusive, were born in Aquarius. You are high-minded and self-confident; lover of the beautiful; love literature and science; public-spirited; independent and a natural leader; executive and aspiring. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

♉ All persons born from February 21 to March 20, inclusive, were born in Pisces. You are sensitive and thoughtful; anxious to gain knowledge; have a strong tendency to mysticism; you can become very successful if you will follow the advice of the Mystic Adepts. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

♊ All persons born from March 21 to April 20, inclusive, were born in Aries. You are earnest and sincere; full of life and activity; can do wonderful things if you study occult and psychic forces. The Mystic Adepts can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

♋ All persons born from April 21 to May 20, inclusive, were born in Taurus. You are practical and steady; you have a strong tendency to mysticism; you can become very successful if you will follow the advice of the Mystic Adepts. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

♌ All persons born from May 21 to June 20, inclusive, were born in Gemini. You are intelligent and curious; you have a strong tendency to mysticism; you can become very successful if you will follow the advice of the Mystic Adepts. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

♍ All persons born from June 21 to July 20, inclusive, were born in Cancer. You are sympathetic and emotional; you have a strong tendency to mysticism; you can become very successful if you will follow the advice of the Mystic Adepts. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

♎ All persons born from July 21 to August 20, inclusive, were born in Leo. You are proud and ambitious; you have a strong tendency to mysticism; you can become very successful if you will follow the advice of the Mystic Adepts. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

♏ All persons born from August 21 to September 20, inclusive, were born in Virgo. You are practical and steady; you have a strong tendency to mysticism; you can become very successful if you will follow the advice of the Mystic Adepts. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

♐ All persons born from September 21 to October 20, inclusive, were born in Libra. You are modest and retiring; you are not nature is receptive, intellectual, sensitive and poetical; you can develop tremendous psychic powers, and we would advise you to give attention to metaphysics, occultism and modern spiritualism. Listen to the Mystic Adepts, as they can help you. Read notice at bottom of this page to get great help.

♑ All persons born from October 21 to November 20, inclusive, were born in Scorpio. You have great vital forces; capable of endurance; have magnetic and hypnotic powers which ought to be developed in a scientific way. Read our free offer of a full Astrological Delineation printed at bottom of this page.

♒ All persons born from November 21 to December 20, inclusive, were born in Sagittarius. You are earnest, honest, frank, jovial, fearless, combative, generous, friendly; very sympathetic and outspoken; quick-tempered and impulsive. Be careful to curb your anger. You are often misunderstood. Astrology can help you; can point the way to success and fortune. Send for free Astrological Delineation, as per offer at bottom of this page.

♓ All persons born from December 21 to January 20, inclusive, were born in Capricorn. You are high-minded and self-confident; lover of the beautiful; love literature and science; public-spirited; independent and a natural leader; executive and aspiring. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

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